

AN EASY INTRODUCTION TO

PĀḲI



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INTRODUCTION

The Middle Indo Aryan dialect originally derived from the Sanskrit language which is found in the Pāḷi Canon of the Theravāda Buddhists and is usually called “Pāḷi” is nowhere so called in the Theravāda Canon. The word “Pāḷi” is found in the Sinhalese chronicles and the commentaries upon the canon which were written many centuries after by the monk Buddhaghosa (5th century AD), but there it has the meaning “canon” and is used in the sense of a canonical text or phrase as opposed to the commentary (atthakathā) upon it. Even up to the 6th or 7th century AD, the term Pāḷi does not appear as a name for any kind of language, and in the Cūlavamsa, a later supplement to the Mahavamsa (The Great Chronicle of Ceylon) covering the period from the 4th century to 1815 we find that the term Pāḷi is used in it clearly in the sense of the texts of the canon as taken apart from the commentaries. The earliest issue of the term Pāḷi can then be traced back to the commentaries of Buddhaghosa and not in any earlier Buddhist writings. It is again in the commentaries that the term Pāḷi was regarded as a synonym for Buddhavacana (word of the Buddha) and Tipiṭaka, among others. The transition from Pāḷi meaning “canonical text” to Pāḷi as a proper name for the language took place by a natural process.

It would seem that the word “Pāḷi” being considered as the name for the language is based upon a misunderstanding of the compound “Pāḷibhāsā” (canon language), where the word Pāḷi was thought to stand for the name of a particular language, as a result of which the word was applied to the language of both the canon and the commentaries, following the misleading assumption that the word “Pāḷibhāsā” had the meaning of “Pāḷi language”, a concept which was subsequently adopted by western scholars and linguists.

Benjamin Clough (1791-1853) was the first westerner to officially adopt the word “Pāḷi” when he published his compendium of grammar in 1824 in Colombo, Sri Lanka (back then still known as Ceylon). Burnouf and Lassen also used the name “Pāḷi” in their essay on Pāḷi grammar which was published in 1826, but in the survey of Pāḷi studies up to that year included in that work Burnouf pointed out that the first person to mention Pāḷi was Simon de la Loubière who visited Siam in 1687, and published a description of the kingdom of Siam in 1691, which was translated into English in 1693. It is clear from this account that in Thailand in the late 17th century the name “Pāḷi” was already being used for the language of the Theravāda texts. La Loubière noted that in contrast to Thai, which was a monosyllabic language, “Balie” (or “Baly”) was inflected just like the languages of Europe. He also drew attention to the fact that the names for the days of the week were similar in Pāḷi and Sanskrit, and reported that he had been told that there were similarities between Pāḷi and the languages spoken near Coromandel (the southeastern coast region of the Indian Subcontinent, between the Eastern Ghats and the Bay of Bengal of the Indian Ocean). The Sasanavamsa, written in Burma in 1861, uses the word Pāḷi in a context where it seems to be the name of a language. Since the Sasanavamsa is based upon an earlier Burmese text, the usage of the name “Pāḷi” in Burma is probably earlier than would appear. It seems unlikely that the usage arose independently in all three countries, but in the present state of our knowledge it does not seem possible to determine where the misunderstanding first occurred.

A widespread assumption states that the language spoken by the Buddha was actually Māgadhī. What we know of Māgadhī as described by the grammarians in later times, however, enables us to say that Pāḷi is not Māgadhī, and although we have no direct evidence about the characteristics of Māgadhī in the centuries before Aśoka, we can deduce with some certainty that Pāḷi does not agree with that either. It would seem likely that, because the texts tell about the Buddha frequently preaching in the kingdom of Magadha (although none of the scenes of the great events in his life was situated within the boundaries of Magadha as we know it in historical times), the tradition arose that all his sermons were preached in the dialect of that region of North India. It is also possible that the prestige attaching to Magadha, and by implication to Māgadhī, during the time of the Mauryan kings, and also the way in which the Māgadhī of the original Aśokan edicts was everywhere in India “translated” into the local dialect or language, led to the adoption by the Buddhists, at about the time of the council which the Theravāda tradition reports was held during the reign of Aśoka, of the

idea that their “ruler” too employed such a language. Although there is some doubt about the interpretation of the phrase the Buddha used when asked if it was permissible to translate his sermons, it is generally agreed that he did not preach in Sanskrit, but employed the dialect or language of the area where he was preaching. We must assume that his sermons and utterances were remembered by his followers and his audiences as they heard them. In the course of time, during his lifetime and after his death, collections must have been made of his words, and translations or redactions of these must have been made as the need arose, either because the collections were being taken into an area where a different dialect or language was spoken, or because as time went by his words became less intelligible as their language became more archaic.

The Theravāda tradition tells of councils being held to recite the canon, of which the third was held in the time of Aśoka, and although the discrepancies with the Northern tradition cast doubt upon this, there must have been gatherings of some sort where recitations took place, and the “imprimatur” of the Saṅgha was bestowed. Such councils would inevitably have led to a normalization of the language of the canon to a greater or less extent. Since this normalized language was an “ecclesiastical” one, being recited by monks who probably spoke a variety of languages or dialects, there is no necessity to assume that it coincided exactly with any one particular spoken language.

The tradition recorded in the Sinhalese chronicles states that the Theravāda canon was written down on palm leaves during the first century BC as a result of threats to the Saṅgha from famine, war, and various political circumstances. Like the Vedic texts, early Buddhist literature was composed during a period of pure orality in India, before script was introduced during the reign of Aśoka. This early oral tradition went on for centuries after the Buddha’s death, and has left obvious traces in the written literature, particularly in the numerous formulas typical of oral composition which were used to facilitate memorization and the steady repetition of entire paragraphs as a repetitive introduction in order to point out each detail of the idea being conveyed. The original oral character of the teaching is the reason why the Pāḷi suttas always begin with the formula *evaṃ me sutam*, that is: “thus have I heard”.

All in all, it is safe to assume that the language known as Pāḷi was created artificially, probably not on purpose, but rather as monks and nuns from different parts of India came into contact with each other and were forced to adapt their vernaculars to new environments in order to understand and be understood. The existence of at least 35 works on Pāḷi grammar only in Sri Lanka shows the great attention having been paid to the language. The antiquity of Pāḷi, its refinement, its verbal and grammatical simplicity and its relationship with the oldest language of the Brahmins - the vedic Sanskrit - proves it to be a dialect of high class. The decline of Pāḷi in Asia was co-existent with the decline of the religion taught through its medium. But even though Pāḷi, as an artificial language, was never actually a natural language spoken in any part of India, it was by no means a dead language. Changes in the phonetic shape of Pāḷi, most likely introduced by Buddhist grammarians at various times, can be observed, although dating them is problematic. None of the changes were far-reaching, although they seem to have continued well into the sixteenth century, if not later.

Having originally been a language for conveying ideas by listening and giving forth only by means of spoken word, Pāḷi never had a writing system of its own, as neither had Sanskrit back then, by the way, for the Vedas were considered too sacred to be written down, being thus transmitted only by spoken word. Later on, however, Pāḷi began being written in many different scripts. When Buddhism spread to other parts of the world outside India, local people used either original Indian scripts such as Brāhmī, or switched to their own local scripts. So in Sri Lanka, Pāḷi is written in the Sinhalese script, in Myanmar in the Burmese script, in Thailand in the Thai script (in this country in particular having originally been written in Khom and Tham scripts), in Laos in the Tham script and in Cambodia in the Khmer script. Finally, when Western scholars began learning about Buddhism, they started using Latin characters to write the Pāḷi language and adapting the latin script in order to write different forms of vowels and consonants not present in the standard set of characters.

Palm-leaf manuscripts

Palm-leaf manuscripts are documents made out of dried palm leaves. Palm leaves were used as writing materials in South Asia and in Southeast Asia dating back to the 5th century BC, and possibly much earlier. Their use began in South Asia, and spread elsewhere, as texts on dried and smoke treated palm leaves of Palmyra palm (*Borassus flabellifer*) or the ola leaf (leaf of the *Corypha umbraculifera* or Talipot palm). Over time other materials such as cloth, paper or metal plates began to be used for the making of palm-leaf format books which always kept the rectangular-elongated design of the original dried palm leaves. One of the oldest surviving Sanskrit manuscripts on palm leaves is the *Parameśvaratantra*, a Śaiva Siddhānta, or hinduist text providing the normative rites, cosmology and theological categories of Agamic and Vedic Śaiva combined. Being a dualistic philosophy, the goal of Śaiva Siddhanta is to become an enlightened soul through Lord Śiva's Grace. This manuscript is from the 9th century, and dated to about 828 AD. The discovered palm-leaf collection also included a few parts of another text, the *Jñānārṇavamahātāntra*, currently held by the University of Cambridge.

Palm-leaf manuscripts were usually written on rectangular cut and cured palm leaf sheet. Each sheet typically had a hole through which a string could pass through, and with these the sheets were tied together with a string to bind like a book. A palm leaf text thus created would typically last between a few decades and about 600 years before it decayed due to dampness, insect activity, mold and fragility, so the document had to be copied onto new sets of dried palm leaves. The individual sheets of palm leaves are called “Panna” in Pāṇi, and the medium when ready to write upon it was called *tada-patra*, *tala-patra*, *tali* or *tadi*. The leaves were trimmed, flattened, and polished smooth with sand. Characters were either written with ink or scratched on the surface and colored in with a black, sooty pigment. To finish the book, holes were drilled in the leaves, and the stack was bound together on a cord or rod between wooden covers.



With the spread of Indian culture to Southeast Asian countries like as Indonesia, Cambodia, Thailand, and the Philippines, these nations also became home to large collections. Palm-leaf manuscripts called Lontar have been discovered in dedicated stone libraries by archaeologists at Hindu temples in Bali, Indonesia and in 10th century Cambodian temples such as Angkor Wat and Banteay Srei. With the introduction of printing presses in the early 19th century, however, the cycle of copying from palm leaves mostly came to an end. Many governments are making efforts to preserve what is left of their palm leaf documents.

The rounded or diagonal lines and shapes forming the akṣaras (letters) of many of the scripts of South India and Southeast Asia such as Devanāgarī, Nandināgarī, Telugu, Lontara, Javanese, Balinese, Odia, Burmese, Tamil and many others may have developed as an adaptation to writing on palm leaves, as angular akṣaras tend to split the leaf.



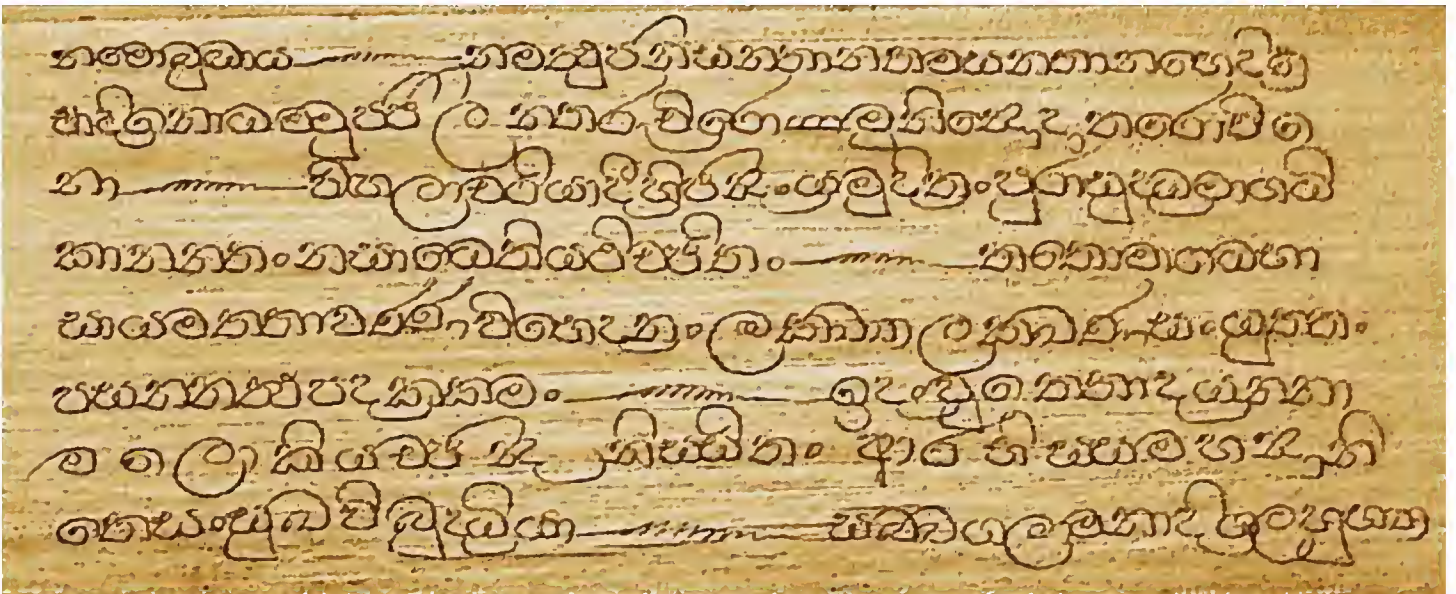
Borassus flabellifer - Palmyra palm



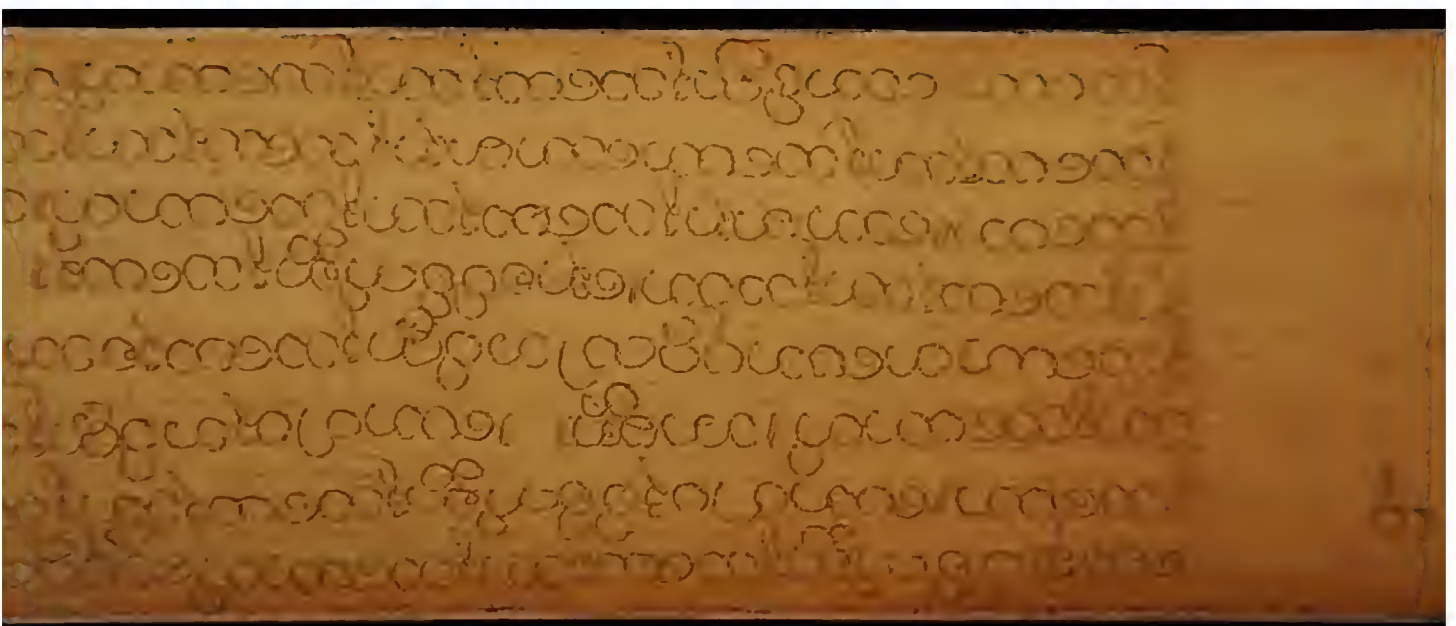
Corypha umbraculifera - Talipot palm



Kammavācā manuscript in Pāli in Burmese square script on gilded and lacquered palm leaf, 18th century. The outer leaf, shown above, has eight octagonal panels with lotus patterns within circles, while the leaf below shows the beginning of the ordination text (upasampada), flanked by similar larger lotus patterns. British Library, Add. 15289, f.1.



Opening of Vuttodaya, a work on Pāli prosody in six chapters, partly prose and partly verse, written by Saṅgharakkhita Thera of Sri Lanka. Ola Leaf Book written in Pāli in Sinhala Script.



Section of palm leaf manuscript in Pāli in Burmese regular script from Burma (Myanmar), about 1870. The full manuscript details the 227 rules of Patimokkha - the rules that Burmese monks are required to follow.

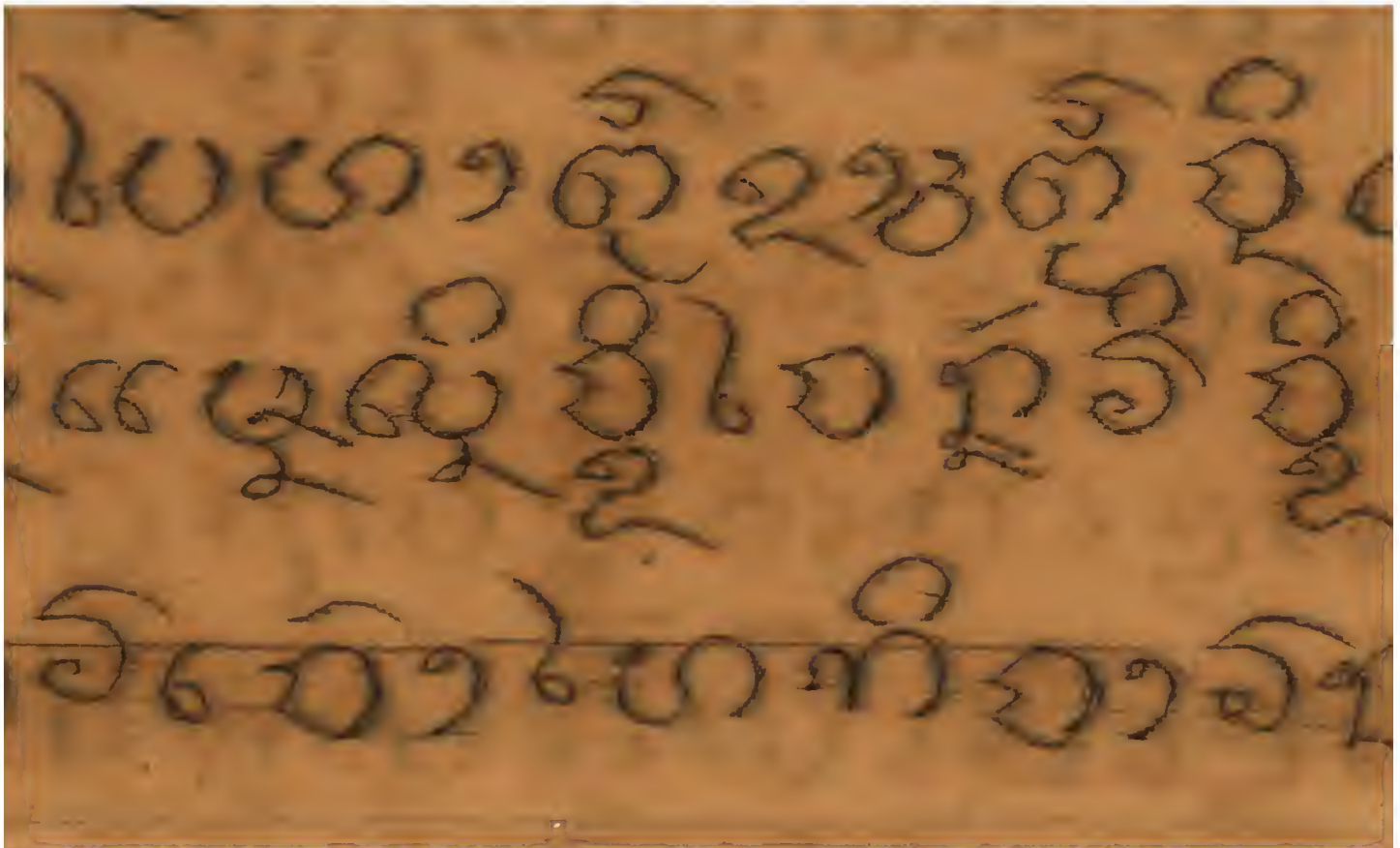
Handwritten text in Tham/Lao script on a palm leaf, showing multiple lines of characters.

Handwritten text in Tham/Lao script on a palm leaf, showing multiple lines of characters.

Handwritten text in Tham/Lao script on a palm leaf, showing multiple lines of characters.

Handwritten text in Tham/Lao script on a palm leaf, showing multiple lines of characters.

Palm-leaf manuscript written in Tham/Lao script, probably Pāli language, likely written in the late 20th century.



Close-up of the manuscript shown above. In some patches, one can see show-through, and in some places the soot has spread along the grain of the leaves slightly, fuzzing the akṣaras. Both these imperfections could be the result of poor drying, preparation or storage of the palm leaves. The text was scratched into the surface of the leaf with a sharp metal stylus and then rubbed with soot to colour the scratches.

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The Latin alphabet for Pāḷi

- **Vowels:** a, ā, i, ī, u, ū, e, o
- **Consonants:** k, kh, g, gh, ṇ, c, ch, j, jh, ñ, ṭ, ṭh, ḍ, ḍh, ṇ, t, th, d, dh, n, p, ph, b, bh, m, y, r, l, ḷ, v, s, h, ṃ

		Labial		Dental	Lingual	Palatal	Guttural
		bilabial	labiodental				
Nasal		m		n	ṇ	ñ	ṇ, ṃ
voiceless	unaspirated	p		t	ṭ	c	k
	aspirated	ph		th	ṭh	ch	kh
voiced	unaspirated	b		d	ḍ	j	g
	aspirated	bh		dh	ḍh	jh	gh
Sibilant				s			
Spirant							h
Semivowels	central		v		r	y	
	lateral			l	ḷ		

- | | | | |
|-------------------------|----------------------------|-------------------------|--------------------------|
| - a is like “u” in but | - o is like “o” in hot | - ṭ is like “t” in not | - r is like “r” in rat |
| - ā is like “a” in art | - k is like “k” in key | - ḍ is like “d” in hid | - l is like “l” in sell |
| - i is like “i” in pin | - g is like “g” in get | - ṇ is like “n” in hint | - v is like “v” in vile |
| - ī is like “ee” in see | - ṇ is like “ng” in ring | - p is like “p” in lip | - s is like “s” in sit |
| - u is like “u” in put | - c is like “ch” in rich | - b is like “b” in rib | - h is like “h” in hut |
| - ū is like “u” in rule | - j is like “j” in jug | - m is like “m” in him | - ḷ is like “l” in felt |
| - e is like “e” in ten | - ñ is like “gn” in signor | - y is like “y” in yard | - ṃ is like “ng” in sing |

Notes:

- The vowels **e** and **o** are always long, except when followed by a double consonant; e.g. **ettha**, **oṭṭha**.
- The fifth consonant of each group is called a nasal.
- There is no difference between the pronunciation of **ṇ** and **ṃ**. The former never stands at the end, but is always followed by a consonant of its group.
- The dentals **t** and **d** are pronounced with the tip of the tongue placed against the front upper teeth.
- The aspirates **kh**, **gh**, **ṭh**, **ḍh**, **th**, **dh**, **ph**, **bh**, are pronounced with **h** sound immediately following; e.g., in **blockhead**, **pighead**, **cathead**, **doghead**, etc., where the **h** in each is combined with the preceding consonant in pronunciation.

In Pāḷi a noun is generally declined according to the word endings **-a**, **-ā**, **-i**, **-ī**, **-u**, **-ū**, and **-o**. There are no nouns ending in **-e**. All nouns ending in **-a** are either in the masculine or in the neuter gender.

There are three genders in Pāḷi. As a rule males and those things possessing male characteristics are in the masculine gender, e.g., **nara**, man; **suriya**, sun; **gāma**, village. Females and those things possessing female characteristics are in the feminine gender, e.g., **itthi**, woman; **gaṅgā**, river. Neutral nouns and most inanimate things are in the neuter gender, e.g., **phala**, fruit; **citta**, mind. It is not so easy to distinguish the gender in Pāḷi as in English.

Audio samples for Pāḷi can be downloaded from [here](#) in order to get a first impression of how this language sounds like, and also to help in getting acquainted with the pronunciation of vowels and consonants.

Lesson I

A. Declension of Nouns Ending in -a; nominative and accusative cases

The nominative case is used for the subject of an active sentence undergoing or performing the action denoted by the verb, for instance: **naro vandati**, “the man salutes”. Here **nara**, “man” is in the nominative case (**naro**): it is the man who is doing the action of saluting. This case can also be used to tell something about the subject by way of another noun with an attributive function, also standing in the nominative case. When there is a verb expressing an action as well, such an attribute may still be applied to the agent (without any verb meaning “to be”): **naro sikkhako paṭhati**, the man (who is) a learner reads/is reading.

(with verb) **naro sikkhako hoti**, “the man is a learner”. (**hoti** = is)
 (without verb) **naro sikkhako**, “the man, a learner”. (no verb “to be”) } **naro**, agent / **sikkhako**, attribute

A different example showing the attributive function would be the structure in the first line of the first verse of the Dhammapada: **Manopubbaṅgamā* dhammā, manoseṭṭhā** manomayā*****. Here **Dhammā** (in this case with the meaning “phenomena”) stands in the nominative plural, and all words around it take the same case as attributives: The phenomena; the mind-preceded*, the mind-lead**, the mind-made*** they are.

The accusative case points out the “patient” which undergoes the action of an active verb:

- **Naro sikkhako potthakaṃ paṭhati**, the man, who is a learner, is reading the book. Here the neuter noun **potthaka**, “book” stands in the accusative case (**potthakaṃ**), for it is undergoing the action of being read.

The accusative case is also used to express the goal of motion:

- **Putto gāmaṃ dhāvati**, the son runs **to the** village.

The accusative is used for an attribute of another accusative:

- **Naro dārakaṃ sikkhakaṃ rakkhati**, the man protects the child who is a learner.

The accusative may be used to express the pure duration of time or casual point of time:

- **Ekaṃ samayaṃ...**, one time..., once... (beginning a narrative, as in „There lived once a king...”).

nara (m.) man		
CASE	SINGULAR	PLURAL
Nominative	naro , a man•the man	narā , men•the men
Accusative	naraṃ , a man•the man	nare , men•the men

(see pp. 250-251 for all possible endings, including seldom used ones)

Masculine Nouns					
Buddha	Buddha	putta	son	saddala	meadow
taḷāka	lake	gāma	village	sakaṭa	cart
dāraka	child	bhūpāla	king	sāvaka	disciple
viḥāra	monastery	ghaṭa	pot	pāsāṇa	rock, stone
Dhamma	doctrine	sikkhaka	learner	yodha	warrior

The great bulk of nouns and adjectives belong to the declension of such types of words ending in **-a**, and as the other declensions have borrowed several of its suffixes, its thorough mastery is most important and will greatly facilitate the study of the other declensions. Nouns ending in **-a** are all masculine or neuter.

B. Conjugation of Verbs - Present Tense Active Voice 3rd person

In Pāṇi, as well as in Sanskrit, all verbs have an abstract or „lexical” forming element, which is called the „root” or „verbal root”. It is from this root that the different verbal formations are put together. While in English a verb appears in the dictionary in the infinitive form, in Pāṇi it is with the root that a verb is introduced. Whenever a Pāṇi verb is mentioned in its lexeme form (in its minimal grammatical unit), it is the root which is used for this purpose. A finite verb form comes to be when a verbal base (stem) is formed from the verbal root. This happens in a way that the verbal root undergoes modifications like reduplication and/or vocalic changes, or other elements such as prefixes and/or suffixes are added to it, after which a personal ending is then added to this resulting verbal base. The reduplication is the doubling of the first consonant in a root together with a vowel that follows it. If the root begins with a vowel, that vowel alone is reduplicated. Below are some examples of **root** → **stem** → **conjugated verb** formation:

root: **√gam**, to go

- Stem: **gaccha** (suffix **-a** added to the root)
- Present tense 3. person singular: **gacchati**, s/he **goes**

} **√gam** → **gaccha** → **gacchati**

root: **√gam**, to go

- Stem: **ā + gaccha** (prefix **ā-** and suffix **-a** added to the root)
- Present tense 3. person singular: **āgacchati**, s/he **comes**

} **√gam** → **āgaccha** → **āgacchati**

root: **√dis**, to preach (and irregular form for “to see”, **passati**)

- Stem: **dese** (vocal change from **i** to **e** and suffix **-e** added)
- Present tense 3. person singular: **deseti**, s/he preaches

} **√dis** → **dese** → **deseti**
(**√dis** → **passa** → **passati**, s/he sees)

root: **√thā**, to stand

- Stem: **tiṭṭha** (prefix **ti-** + reduplication of **ṭ** + short **a**)
- Present tense 3. person singular: **tiṭṭhati**, s/he stands

} **√thā** → **tiṭṭha** → **tiṭṭhati**

root: **√su**, to hear

- Stem: **suṇā** or **suṇu** (suffixes **-ṇā** or **-ṇu** added to the root)
- P. tense 3. p. singular: **suṇāti**, **suṇoti** s/he hears

} **√su** { **suṇā** → **suṇāti**
suṇu → **suṇoti**

According to this, the formation of the third person singular in the present tense of the verb with the root **√paṭh**, “read” happens by adding the suffix **-a** to the root, in this way obtaining the stem **paṭha**, to which the personal ending **-ti** is then added to form the full verb structure: **paṭhati**, s/he reads.

root √paṭh , to read (3 rd person)		
Singular	So paṭhati	{ He reads He is reading
	Sā paṭhati	{ She reads She is reading
Plural	Te paṭhanti	{ They read They are reading

VERBS		
VERB 3 RD P.	ROOT	MEANING
dhāvati	√dhāv	runs
vandati	√vand	salutes
dhovati	√dhov	washes
rakkhati	√rakkh	protects
vadati	√vad	speaks, declares

The Sentence structure is somewhat flexible in Pāḷi. Since the function of a noun is indicated by its declension rather than position, it is possible to write (and sometimes read) the same sentence in several ways. Verbs usually come at the end of the sentence. Very little punctuation is used, quotations are usually indicated only by the addition of the particle “iti” at the end of the quote. Text is often addressed to the reader through the repeated use of the vocative case to begin the sentence. This is why one often sees e.g. “O monks!” at the start of a line in Pāḷi translations (see lesson III-C).

C. Declination Practice

NOMINATIVE	
singular	plural
Buddho , the Buddha	Buddhā , the Buddhas
taḷāko , the lake	taḷākā , the lakes
dārako , the child	dārakā , the children
vihāro , the monastery	vihārā , the monasteries
Dhammo , the doctrine	Dhammā , the doctrines
putto , the son	puttā , the sons
gāmo , the village	gāmā , the villages
bhūpālo , the king	bhūpālā , the kings
ghaṭo , the pot	ghaṭā , the pots
sikkhako , the learner	sikkhakā , the learners
saddalo , the meadow	saddalā , the meadows
sakaṭo , the cart	sakaṭā , the carts
sāvako , the disciple	sāvakā , the disciples
pāsāṇo , the rock/stone	pāsāṇā , the rocks/stones
yodho , the warrior	yodhā , the warriors

ACCUSATIVE	
singular	plural
Buddhaṃ , the Buddha	Buddhe , the Buddhas
taḷākaṃ , the lake	taḷāke , the lakes
dārakaṃ , the child	dārake , the children
vihāraṃ , the monastery	vihāre , the monasteries
Dhammaṃ , the doctrine	Dhamme , the doctrines
puttaṃ , the son	putte , the sons
gāmaṃ , the village	gāme , the villages
bhūpālaṃ , the king	bhūpāle , the kings
ghaṭaṃ , the pot	ghaṭe , the pots
sikkhakaṃ , the learner	sikkhake , the learners
saddalaṃ , the meadow	saddale , the meadows
sakaṭaṃ , the cart	sakaṭe , the carts
sāvakaṃ , the disciple	sāvake , the disciples
pāsāṇaṃ , the rock/stone	pāsāṇe , the rocks/stones
yodhaṃ , the warrior	yodhe , the warriors

Exercise 1-A Translate into English.

1. Buddho vadati.
2. Dhammo nare rakkhati.
3. Sā ghaṭe dhovati.
4. Sāvaka sakaṭaṃ dhāvanti.
5. Yodhā bhūphālaṃ vandanti.
6. Bhūpālo gāmaṃ rakkhati.
7. Sakaṭe narā dhovanti.
8. Narā dāraṇe sikkhake rakkhanti.
9. Sikkhakā sāvaka Buddhaṃ suṇanti
10. Dhammaṃ Buddho vadati
11. Dāraṇe pāsāṇaṃ āgacchanti
12. Bhūpālo yodho hoti
13. So putto taḷākaṃ dhāvati
14. Te sikkhakā honti
15. Bhūpālo taḷākaṃ gacchati
16. Naro sikkhako vihāraṃ āgacchati
17. Dāraṇe ghaṭe dhovati
18. Buddho vihāraṃ gacchati
19. Sāvako Dhammaṃ passati
20. Bhūpālaṃ narā yodhā passanti

Exercise 1-B Translate into Pāḷi.

1. The Buddha goes to the village.
2. The Buddha preaches the Dhamma
3. The learners are going to the monastery.
4. The king is saluting the men, who are warriors.
5. The warriors see the king.
6. A child washes the pots.
7. The men are going to the lake.
8. The king protects the disciples.
9. The learners hear the Dhamma.
10. They, the warriors, are going to the village.
11. The disciples see the Doctrine.
12. A man runs towards the lake.
13. The king is a warrior.
14. They, the learners, go to the monastery.
15. The children wash the carts.
16. He, the Buddha, declares the Dhamma.
17. A disciple is washing the pots
18. The carts come to the villages
19. The carts go to the monastery
20. The disciples read the Dhamma

Lesson II

A. Declension of Nouns Ending in -a; instrumental and dative cases

The third or instrumental case is used to express the instrument by means of which an action is carried out. This instrument may be an object, a living being or anything whatsoever with the help of which something may take place, for instance:

- The lesson is being taught **by the** teacher
- The nail was inserted in the wood **with a** hammer
- The log was carried downstream **by the** river
- We work **with our** hands

In the instrumental case, the first personal pronoun has in the singular the forms **mayā** and **me** (by me). The form **me** is enclitic, that is, it need not follow the word with which it is most closely connected, but cannot stand at the beginning of a sentence. This enclitic form stands at the beginning of the suttas in the expression **evaṃ me sutam**, “thus have I heard” or “thus **by me** it was heard”.

The fourth or dative case is used to express the purpose for which an action is done and the subject to whom something is given. The dative may express the subject for whom something is done or to whom something which happens is advantageous. It is used also with a number of individual verbs.

Formally the Pāli dative largely coincides with the genitive (see lesson III). Where the form is ambiguous the case may generally be known from its direct relation either to another noun (genitive) or to the verb (dative). the inflection in **-āya**, however, has the specialized meaning of purpose: **gāmaṃ āhārāya pāvisi**, “he entered the village **for** food”.

nara (m.) man		
CASE	SINGULAR	PLURAL
Instrumental	narena , by•with a man	nare(b)hi , by•with men
Dative	narāya/narassa , to•for a man	narānaṃ , to•for men

(see pp. 250-251 for all possible endings, including seldom used ones)

Masculine nouns			
ādara	esteem, care	samaṇa	holy man, ascetic
osadha	medicine	dāsa	slave, servant
byaggha	tiger	sīha	lion
āhāra	food	sunakha/soṇa	dog
manussa	human (being)	mātaṅga	elephant
daṇḍa	stick	gilāna	sick person
hattha	hand	vejja	doctor, physician
miga	deer	kacchapa	tortoise

B. Conjugation of Verbs - Present Tense Active Voice 2nd person

Second Person Terminations		
√paṭh, to read		
Singular	Tvaṃ paṭhasi	you read; you are reading.
Plural	Tumhe paṭhatha	you read; you are reading.

VERBS		
VERB 3 RD P.	ROOT	MEANING
deseti	√dis	preaches
deti	√dā	gives
harati	√har	carries
āharati	ā + √har	brings
nīharati	nī + √har	removes
paharati	pa + √har	strikes
gacchati	√gam	goes
āgacchati	ā + √gam	comes
labhati	√labh	gets, receives
peseti	√pa + i	sends

Illustrations:

- So dāsenā gāmaṃ gacchati, he goes to the village with the slave
- Tvaṃ vejjebhi osadhaṃ labhasi, you obtain the medicine by (through) the doctors
- Tvaṃ sunakhassa daṇḍaṃ desi, you give a stick to the dog
- Tumhe samañānaṃ osadhaṃ pesetha, you send medicine to the ascetics

C. Declination Practice

INSTRUMENTAL	
singular	plural
ādarena, by•with care	ādare(b)hi, by•with cares
osadhena, by•with a medicine	osadhe(b)hi, by•with medicines
byagghena, by•with a tiger	byagghe(b)hi, by•with tigers
āhārena, by•with food	āhāre(b)hi, by•with foods
manussena, by•with a human	manusse(b)hi, by•with humans
daṇḍena, by•with a stick	daṇḍe(b)hi, by•with sticks
hatthena, by•with a hand	hatthe(b)hi, by•with hands
migena, by•with a deer	mige(b)hi, by•with deers
samaṇena, by•with an ascetic	samaṇe(b)hi, by•with ascetics
dāsena, by•with a servant	dāse(b)hi, by•with servants
sīhena, by•with a lion	sīhe(b)hi, by•with lions
sunakhena, by•with a dog	sunakhe(b)hi, by•with dogs
soṇena, by•with a dog	soṇe(b)hi, by•with dogs
mātaṅgena, by•with an elephant	mātaṅge(b)hi, by•with elephants
gilānena, by•with a sick person	gilāne(b)hi, by•with sick persons
vejjena, by•with a doctor	vejje(b)hi, by•with doctors
kacchapena, by•with a tortoise	kacchape(b)hi, by•with tortoises

DATIVE	
singular	plural
ādarāya/ādarassa, to•for care	ādarānaṃ, to•for cares
osadhāya/osadhassa, to•for medicine	osadhānaṃ, to•for medicines
byagghāya/byagghassa, to•for a tiger	byagghānaṃ, to•for tigers
āhārāya/āhārassa, to•for food	āhārānaṃ, to•for foods
manussāya/manussassa, to•for a human	manussānaṃ, to•for humans
daṇḍāya/daṇḍassa, to•for a stick	daṇḍānaṃ, to•for sticks
hatthāya/hatthassa, to•for a hand	hatthānaṃ, to•for hands
migāya/migassa, to•for a deer	migānaṃ, to•for deers
samaṇāya/samaṇassa, to•for an ascetic	samaṇānaṃ, to•for ascetics
dāsāya/dāsassa, to•for a servant	dāsānaṃ, to•for servants
sīhāya/sīhassa, to•for a lion	sīhānaṃ, to•for lions
sunakhāya/sunakhassa, to•for a dog	sunakhānaṃ, to•for dogs
soṇāya/soṇassa, to•for a dog	soṇānaṃ, to•for dogs
mātaṅgāya/mātaṅgassa, to•for an elephant	mātaṅgānaṃ, to•for elephants
gilānāya/gilānassa, to•for a sick person	gilānānaṃ, to•for sick persons
vej jāya/vej jassa, to•for a doctor	vej jānaṃ, to•for doctors
kacchapāya/kacchapassa, to•for a tortoise	kacchapānaṃ, to•for tortoises

Exercise 2-A Translate into English.

1. Tvaṃ sakaṭena gacchasi.
2. Tvaṃ ādarena Dhammaṃ desesi.
3. Tvaṃ gilānassa osadhaṃ desi.
4. Tvaṃ daṇḍena sunakhaṃ paharasi.
5. Tvaṃ vejjānaṃ sakaṭe pesesi.
6. Tumhe ādarena gilānānaṃ āhāraṃ detha.
7. Tumhe dāsehi gāmaṃ gacchatha.
8. Tumhe samanānaṃ dhammaṃ desetha.
9. Tumhe hatthehi osadhaṃ labhatha.
10. Tumhe sunakhassa āhāraṃ haratha.
11. Dārakā sunakhehi gāmaṃ gacchanti.
12. Sūdā hatthehi ghaṭe dhovanti.
13. Tumhe gilāne vejjassa pesetha.
14. Dāso janakassa āhāraṃ āharati.
15. Samaṇā ādarena dhammaṃ desenti.
16. Tumhe daṇḍehi sunakhe paharatha.
17. Vejjo sakaṭena gāmaṃ āgacchati.
18. Dārakā ādarena yācakānaṃ āhāraṃ denti.
19. Tvaṃ samaṇehi Buddhaṃ vandasi.
20. Tumhe hatthehi osadhaṃ nīharatha.

Exercise 2-B Translate into Pāḷi.

1. You are coming with the dog.
2. You are giving medicine to the ascetic.
3. You are sending a cart to the sick person.
4. You are striking the dogs with sticks.
5. You are preaching the Doctrine to the ascetics.
6. You give food to the servants with care.
7. You are going to the village with the ascetics.
8. You are bringing a cart for the doctor.
9. The sick are going with the servants.
10. The dogs are running with the children.
11. The Enlightened One is preaching the Doctrine to the sick.
12. The servants are giving food to the beggars.
13. The father is going with the children to the village.
14. You are going in a cart with the servants.
15. You are carrying medicine for the father.
16. You get medicine through* the doctor.
17. The student goes to the lake with the Buddha.
18. The man comes to the village with the doctor for medicine for the ascetic.
19. The Buddha goes to the village with the ascetics.
20. The elephants go to the lake with the deers.

*Use the Instrumental case

Lesson III

A. Declension of Nouns Ending in -a; ablative and genitive cases

The fifth or ablative case is used to express the point from which an action begins. The word “ablative” derives from the Latin *ablatus*, the (irregular) perfect passive participle of *auferre* “to carry away”. The process denoted by the ablative case may be physical or mental. The ablative also expresses the cause or origin from which something arises. Formally the ablative may coincide with the instrumental (see lesson II) except in the singular of the -a stems and the masculine and neuter demonstrative and relative pronouns and other pronouns or “pronominal adjectives” inflected like them. A special ablative singular suffix **-to**, which may be added to any stem, is also present. The pronominal inflection of the ablative singular **-smā** or **-mhā** is sometimes added to various noun stems.

The sixth or genitive case is used to express a relation between two nouns. The genitive may often be translated as “of” and serves as a “possessive” case. Two main and characteristic uses are distinguished: denoting the possessor or the whole of which the related word denotes a part. Of these the possessive genitive is much the more frequent and has many shades of meaning. A construction with a possessive genitive is very often equivalent to an English construction with the verb “to have” (in Pāṇi “to have” is hardly ever expressed by a verb but almost always by the genitive case). The verb “to be” (**hū**) is used if there is no other verb in the sentence, for instance **idaṃ tassa hoti**, literally „of him there it is”/„he has this”. A frequent idiom of this type is **tassa evaṃ hoti**, introducing direct speech which is thought by the agent, literally “he has this thought...”, “he thinks thus...”.

The genitive absolute consists (like the locative absolute) of a nexus of noun (or pronoun) and a participle (see lesson XIV), both being in the genitive case. This nexus stands apart from the other words of the sentence and conveys the meaning of “when...”, “while...”, “since...”, for instance **telassa jhāyamānassa...**; “as/while the oil is burning...” or “in the period of time **of** the oil burning...”. Both **tela** (oil) and **jhāyamāna** (Present Active Participle, “burning”) are “absolutely” taken over by the genitive case, so to say, agreeing in case, number and gender. The genitive absolutes are useful for constructing a sentence with two agents, but the similarly constructed locative absolute (see next lesson) is much more frequently used, not being restricted to special circumstances. The term “absolute” comes from the Latin *absolutus*, literally meaning “made loose”. That comes from the general truth that the genitive absolute usually does not refer to anything in the independent clause, standing apart from the other words of the sentence and merely indicating a circumstance.

nara (m.) man		
	SINGULAR	PLURAL
Ablative	narā/naramhā/narasmā , from a man	nare(b)hi , from men
Genitive	narassa , of a man	narānaṃ , of men

(see pp. 250-251 for all possible endings, including seldom used ones)

Masculine nouns			
ācariya	teacher	ovāda	advice, exhortation
amba	mango	pabbata	rock, mountain
āpaṇa	shop, market	paṇṇākāra	reward, gift
ārāma	temple, garden, park	rukkha	tree
assa	horse	sissa	pupil
mātula	uncle	nijjhara	waterfall

B. Conjugation of Verbs - Present Tense Active Voice 1st person

First Person Terminations		
vpaṭh, to read		
Singular	Ahaṃ paṭhāmi*	I read; I am reading.
Plural	Mayaṃ paṭhāma*	We read; We are reading.

*The vowel preceding **mi** and **ma** is always lengthened.

VERBS		
VERB 3 RD P.	ROOT	MEANING
gaṇhāti*	√gah+ṇa	takes, receives, seizes
saṅgaṇhāti*	saṃ + √gah + ṇa	treats, compiles
uggaṇhāti*	u + √gah + ṇa	learns
kiṇāti *	√kī	buys
vikkiṇāti	vi + √kī	sells
nikkhamati	ni + √kam	departs, goes away
patati	√pat	falls
ruhati	√ruh	grows
āruhati	ā + √ruh	ascends, climbs
oruhati	o + √ruh	descends
suṇāti*	√su	hears

*Plural - gaṇhanti. So are saṅgaṇhanti, uggaṇhanti, kiṇanti and suṇanti.

C. Examples for Case Usage

In order to properly understand a text in Pāli, one has to properly master the case system employed in this language. This is especially important when it comes to cases which can be employed with more than one suffix, in which case the deficient knowledge of the case system can easily lead to confusing interpretations or even no understanding at all of the given text. Some examples:

- 1) **Bhūpālassa** ārāmo, **for** or **of** the king / the garden (The garden **for** or **of** the king)
- 2) **Āpaṇā** āpaṇaṃ, **from** market / to market (From one market to the other)
- 3) **Ambā rukkhā** patanti, mangoes / **from** the tree / fall (Mangoes fall from a tree)
- 4) **Ambā rukkhasmā** patanti, mangoes / **from** the tree / fall (Mangoes fall from a tree)

1) **Bhūpālassa**, when taken apart, may be considered to be either in the dative or the genitive singular case, the former being represented also by the suffix **-ssa**. It is in the context of the whole sentence that we may get a proper understanding: “The garden of the king” and “the garden for the king” are both logical interpretations, so one should further analyze the text in order to establish the logically correct interpretation.

2) **Āpaṇā** stands in itself in the nominative plural or the ablative singular case, for the suffix **-ā** may apply to both cases. In this example, however, the declination is perfectly recognizable:

3) & 4) Here **rukkhā** stands in the ablative singular form as well as **rukkhasmā** (**ambā** standing in nominative plural), for both endings could be valid. In order to avoid eventual misunderstandings, one has to pay attention to the context as a whole in order to determine the logical sense of the declined word. Another translation for the sentence **ambā rukkhā patanti** could be “trees fall from mangoes”, but obviously this sentence does not make much sense in this general context, so the logical translation would be “mangoes fall from trees”.

D. Declination Practice

ABLATIVE	
singular	plural
ācariyā/-amhā/-asmā, from a teacher	ācariye(b)hi, from teachers
ambā/-amhā/-asmā, from a mango	ambe(b)hi, from mangoes
āpaṇā/-amhā/-asmā, from a shop	āpaṇe(b)hi, from shops
ārāmā/-amhā/-asmā, from a temple	ārāme(b)hi, from temples
assā/-amhā/-asmā, from a horse	asse(b)hi, from horses
mātulā/-amhā/-asmā, from an uncle	mātule(b)hi, from uncles
ovādā/-amhā/-asmā, from an advice	ovāde(b)hi, from advices
pabbatā/-amhā/-asmā, from a mountain	pabbate(b)hi, from mountains
paṇṇākārā/-amhā/-asmā, from a reward	paṇṇākāre(b)hi, from rewards
rukkhā/-amhā/-asmā, from a tree	rukke(b)hi, from trees
sissā/-amhā/-asmā, from a pupil	sisse(b)hi, from pupils
nijjharā/-amhā/-asmā, from a waterfall	nijjhare(b)hi, from waterfalls

GENITIVE	
singular	plural
ācariyassa, of a teacher	ācariyānaṃ, of teachers
ambassa, of a mango	ambānaṃ, of mangoes
āpaṇassa, of a market	āpaṇānaṃ, of markets
ārāmassa, of a temple	ārāmānaṃ, of temples
assassa, of a horse	assānaṃ, of horses
mātulassa, of an uncle	mātulānaṃ, of uncles
ovādassa, of an advice	ovādānaṃ, of advices
pabbatassa, of a mountain	pabbatānaṃ, of mountains
paṇṇākārassa, of a reward	paṇṇākārānaṃ, of rewards
rukkhassa, of a tree	rukkhānaṃ, of trees
sissassa, of a pupil	sissānaṃ, of pupils
nijjharassa, of a waterfall	nijjharānaṃ, of waterfalls

Exercise 3-A Translate into English.

1. Ahaṃ ācariyaṃ Dhammaṃ suṇāmi.
2. Ahaṃ mātulasmaṃ paṇṇākāraṃ gaṇhāmi.
3. Ahaṃ assasmaṃ patāmi.
4. Ahaṃ mātulassa ārāmasmaṃ nikkhamāmi.
5. Ahaṃ āpaṇasmaṃ ambe kiṇāmi.
6. Mayaṃ pabbatasmaṃ oruhāma.
7. Mayaṃ ācariyehi uggaṇhāma.
8. Mayaṃ ācariyassa ovādaṃ labhāma.
9. Mayaṃ ācariyānaṃ putte saṅganhāma.
10. Mayaṃ assānaṃ āhāraṃ āpaṇehi kiṇāma.
11. Sissā samaṇānaṃ ārāmehi nikkhamanti.
12. Ācariyo mātulassa assaṃ āruhati.
13. Mayaṃ sakaṭehi gāmā gāmaṃ gacchāma.
14. Tumhe ācariyehi paṇṇākāre gaṇhātha.
15. Narā sissānaṃ dāsānaṃ ambe vikkiṇanti.
16. Mayaṃ samaṇānaṃ ovādaṃ suṇāma.
17. Rukkhā pabbatasmaṃ patanti.
18. Ahaṃ sunakhehi taḷākaṃ oruhāmi.
19. Mayaṃ ārāmasmaṃ ārāmaṃ gacchāma.
20. Puttā ādarena janakānaṃ ovādaṃ gaṇhanti.

Exercise 3-B Translate into Pāḷi.

1. I receive a gift from the teacher.
2. I depart from the shop.
3. I treat the uncle's teacher.
4. I take the advice of the teachers.
5. I am descending from the mountain.
6. We buy mangoes from the markets.
7. We hear the doctrine of the Buddha from the teacher.
8. We are coming out of the pond.
9. We are mounting the uncle's horse.
10. We fall from the mountain.
11. We treat the father's pupil with affection.
12. Pupils get gifts from the teachers.
13. You are selling a horse to the father's physician.
14. We go from mountain to mountain with the horses.
15. Teachers give advice to the fathers of the pupils.
16. We are learning from the ascetics.

Lesson IV

A. Declension of Nouns Ending in -a; locative and vocative cases

The seventh or locative case is used to express the place where, the time when or the situation in which an action takes place. The locative is also used in the sense of “about”, “in the case of”, “with reference to”, “in the situation of” and in certain idioms meaning knowledge “about”, doubt “about”, established “in” office or “in” circumspect behavior, training “under” a teacher and confidence “in” him, putting “into” a jar, disappearing “in” (from) a place. It is frequently used in a so-called *absolute construction*, which is equivalent to a subordinate clause.

The locative absolute consists (like the genitive absolute) of a nexus of noun (or pronoun) + participle (see lesson XIV). Both are in the locative case, for instance **nare āgacchante**, literally “**in** the situation of the man coming...”. Here **naro**, nominative singular of “man”, and **āgacchanta**, present active participle of **āgaccha**, “come”, are both taken over by the locative case, “absolutely” taken over, agreeing in case, number and gender, but only if (as in this case) the subject is expressed. Objects, instruments etc will be in their usual cases, i.e.: **evam sante**, „that being so”. Further words inflected in the locative in concord with the locative agent such as adjectives, pronouns or predicate nouns may also be included in the absolute construction.

The eighth or vocative case is used for a noun that identifies a person (or animal, object, etc.) being addressed or, occasionally, the determiners of that noun. A vocative expression is an expression of direct address where the identity of the party spoken to is set forth expressly within a sentence. For example, in the sentence, “I don't know, John”, John is a vocative expression that indicates the party being addressed, as opposed to the sentence “I don't know John”, where John is the direct object of the verb “know.”

nara (m.) man		
	SINGULAR	PLURAL
Locative	nare/naramhi/narasmim , in•on•upon a man	naresu , in•on•upon men
Vocative	nara/narā , O man!	narā , O men!

(see pp. 250-251 for all possible endings, including seldom used ones)

Masculine nouns					
ākāsa	sky	maccha	fish	sakuṇa	bird
mañca	bed	suriya	sun	kassaka	farmer
canda	moon	magga	way, road	samudda	sea, ocean
vāṇija	merchant	maggika	traveler	loka	world

some indeclinable words					
ajja	today	kuhiṃ	where	idha	here
āma/na	yes/no, not	kuto	whence	kadā	when
api	also, too	vā	whether	kasmā	why
ca	also, and	puna	again	sadā	always
idāni	now	sabbadā	everyday	saddhiṃ*	with

***saddhiṃ** is used with the Instr. and is placed after the noun; **narena saddhiṃ**, with a man.

B. Conjugation of Verbs - Present Tense Active Voice (full)

	√paṭh, to read	√su, to hear	√dis, to preach
Ahaṃ	paṭhāmi, I read	suṇāmi, I hear	desemi, I preach
Tvaṃ	paṭhasi, you read	suṇāsi, you hear	desesi, you preach
So/Sā	paṭhati, s/he reads	suṇāti, s/he hears	deseti, s/he preaches
Mayaṃ	paṭhāma, we read	suṇāma, we hear	desema, we preach
Tumhe	paṭhatha, you read	suṇātha, you hear	desetha, you preach
Te	paṭhanti, they read	suṇanti*, they hear	desenti, they preach

*3rd person plural → short a

	√vand, to salute	√dhāv, to run	√gam, to go
Ahaṃ	vandāmi, I salute	dhāvāmi, I run	gacchāmi, I go
Tvaṃ	vandasi, you salute	dhāvasi, you run	gacchasi, you go
So/Sā	vandati, s/he salutes	dhāvati, s/he runs	gacchati, s/he goes
Mayaṃ	vandāma, we salute	dhāvāma, we run	gacchāma, we go
Tumhe	vandatha, you salute	dhāvatha, you run	gacchatha, you go
Te	vandanti, they salute	dhāvanti, they run	gacchanti, they go

C. Conjugation Practice

VERBS						
VERB 3 RD P.	ROOT	MEANING		VERB 3 RD P.	ROOT	MEANING
kīṭati	√kīṭ	plays		vasati	√vas	dwells
uppajjati	u + √pad	is born		supati	√sup	sleeps
passati	√dis	sees		vicarati	vi + √car	wanders

	√kīṭ, to play	√pad, to be born	√dis, to see
Ahaṃ	kīṭāmi, I play	uppajjāmi, I am born	passāmi, I see
Tvaṃ	kīṭasi, you play	uppajjasi, you are born	passasi, you see
So/Sā	kīṭati, s/he plays	uppajjati, s/he is born	passati, s/he sees
Mayaṃ	kīṭāma, we play	uppajjāma, we are born	passāma, we see
Tumhe	kīṭatha, you play	uppajjatha, you are born	passatha, you see
Te	kīṭanti, they play	uppajjanti, they are born	passanti, they see

**Same root for both verbs

	√vas, to dwell	√sup, to sleep	√car, to wander
Ahaṃ	vasāmi, I dwell	supāmi, I sleep	vicarāmi, I wander
Tvaṃ	vasasi, you dwell	supasi, you sleep	vicarasi, you wander
So/Sā	vasati, s/he dwells	supati, s/he sleeps	vicarati, s/he wanders
Mayaṃ	vasāma, we dwell	supāma, we sleep	vicarāma, we wander
Tumhe	vasatha, you dwell	supatha, you sleep	vicaratha, you wander
Te	vasanti, they dwell	supanti, they sleep	vicaranti, they wander

D. Declination Practice

LOCATIVE	
singular	plural
ākāse/-amhi/-asmim, in•on•upon the sky	ākāsesu, in•on•upon skies
mañce/-amhi/-asmim, in•on•upon a bed	mañcesu, in•on•upon beds
cande/-amhi/-asmim, in•on•upon the moon	candesu, in•on•upon moons
sakuṇe/-amhi/-asmim, in•on•upon a bird	sakuṇesu, in•on•upon birds
kassake/-amhi/-asmim, in•on•upon a farmer	kassakesu, in•on•upon farmers
samudde/-amhi/-asmim, in•on•upon a sea	samuddesu, in•on•upon seas
macche/-amhi/-asmim, in•on•upon a fish	macchesu, in•on•upon fishes
suriye/-amhi/-asmim, in•on•upon the sun	suriyesu, in•on•upon suns
magge/-amhi/-asmim, in•on•upon the way	maggesu, in•on•upon ways
vāñije/-amhi/-asmim, in•on•upon a merchant	vāñijesu, in•on•upon merchants
maggike/-amhi/-asmim, in•on•upon a traveler	maggikesu, in•on•upon travelers
loke/-amhi/-asmim, in•on•upon the world	lokesu, in•on•upon worlds

VOCATIVE			
singular		plural	
ākāsa/-ā, O sky!	maccha/-ā, O fish!	ākāsā, O skies!	macchā, O fishes!
mañca/-ā, O bed!	suriya/-ā, O sun!	mañcā, O beds!	suriyā, O suns!
canda/-ā, O moon!	magga/-ā, O way!	candā, O moons!	maggā, O ways!
sakuṇa/-ā, O bird!	vāñija/-ā, O merchant!	sakuṇā, O birds!	vāñijā, O merchants!
kassaka/-ā, O farmer!	maggika/-ā, O traveler!	kassakā, O farmers!	maggikā, O travelers!
samudda/-ā, O sea!	loka/-ā, O world!	samuddā, O seas!	lokā, O worlds!

The indeclinables **ca**, **api** and **vā** which we have already met are so-called postponed particles, which occur following a word and often attached to it. The technical term for these is “clitic”. The indeclinable **ca** generally, and **vā** commonly, are repeated with each element conjoined, and **m̐** changes to **ñ** when nexing with **ca**:

- Bhāsati **vā** karoti **vā**, whether he says or does, literally “says **whether** does **whether**”
- Sacca**m̐** **ca** dhamma**m̐** **ca** = sacca**ñca** dhamma**ñca**, doctrine and truth, literally “doctrine **and** truth **and**”

The particle **ca** may also be attached only to the last word in a listing:

- Sacca**m̐** dhamma**m̐** **ca** = Sacca**m̐** dhamma**ñca**, doctrine and truth, literally “doctrine truth **and**”

The particle **api** gives emphasis or strengthens the repetition of a statement

- **Buddhaṃ vandāmi**
 - I salute the Buddha
- Dutiya**m̐** **api** **Buddhaṃ vandāmi** = Dutiya**ampi*** **Buddhaṃ vandāmi**
 - for the second time, **too**, I salute the buddha
- Tatiya**m̐** **api** **Buddhaṃ vandāmi** = Tatiya**ampi*** **Buddhaṃ vandāmi**
 - for the third time, **too**, I salute the buddha

*The vowel following a niggahita (**m̐**) is often dropped, and the Niggahita is changed into the nasal of the group consonant that immediately follows; e.g., **aham̐** + **api** = **ahampi**.

Exercise 4-A Translate into English.

1. Sakuṇā rukkhesu vasanti.
2. Kassako mañce supati.
3. Mayaṃ magge na kīlāma.
4. Narā loke uppajjanti.
5. Maggika, kuhiṃ tvaṃ gacchasi?
6. Āma sadā te na uggaṇhanti.
7. Macchā taḷāke kīlanti.
8. Kuto tvaṃ āgacchasi? Janaka ahaṃ idāni ārāmasmā āgacchāmi.
9. Kassakā sabbadā gāmesu na vasanti.
10. Kasmā tumhe mañcesu na supatha?
11. Mayaṃ samaṇehi saddhiṃ ārāme vasāma.
12. Macchā taḷākesu ca samuddesu ca uppajjanti.
13. Ahaṃ ākāse suriyaṃ passāmi, na ca candaṃ.
14. Ajja vāṇijo āpaṇe vasati.
15. Kasmā tumhe dārakehi saddhiṃ magge kīlatha?
16. Āma, idāni sopi* gacchatī, ahampi** gacchāmi.
17. Maggikā maggesu vicaranti.
18. Kassakā, kadā tumhe puna idha āgacchatha?
19. Ācariya, sabbadā mayaṃ Buddhaṃ vandāma.
20. Vāṇijā maggikehi saddhiṃ sakaṭehi gāmesu vicaranti.

*so + api = sopi.

**ahaṃ + api = ahampi

Exercise 4-B Translate into Pāḷi.

1. He is playing on the road.
2. The farmers live in the villages.
3. I do not see birds in the sky.
4. The Buddhas are not born in the world everyday.
5. Travellers, from where are you coming now?
6. We see fishes in the ponds.
7. O farmers, when do you come here again?
8. The travellers are wondering in the world.
9. We do not see the sun and the moon in the sky now.
10. Why do not ascetics live always in the mountains?
11. Yes, father, we are not playing in the garden today.
12. Why do not the sick sleep on beds?
13. O merchants, where are you always wandering?
14. Children, you are always playing with the dogs in the tank.
15. Teachers and pupils are living in the monastery now.
16. Yes, they are also going.

Lesson V

A. Full Declension of Nouns Ending in -a; Masculine and Neuter

nara (masculine noun) man		
	SINGULAR	PLURAL
Nominative	nar o , a man•the man	narā , men•the men
Accusative	nar aṃ , a man•the man	nare , men•the men
Genitive	nar assa , of a man	narānaṃ , of men
Dative	narāya / nar assa , to•for a man	narānaṃ , to•for men
Instrumental	nar ena , by•with a man	nare (b) hi , by•with men
Ablative	narā / nar aṃhā / nar asmā , from a man	nare (b) hi , from men
Locative	nare / nar aṃhi / nar asmim , in•on•upon a man	naresu , in•on•upon men
Vocative	nara / narā , O man!	narā , O men!

see also pp. 304 - 305 for a full table of all possible endings, including seldom used ones

Remarks:

- -so is sometimes used also as an ablative singular suffix, e.g.: **vagga****so**, by groups, **bhāga****so**, by share.
- -sā is also found as an instrumental singular suffix, e.g.: **balasā**, by force, forcibly.
- the nominative plural in -āse, very scarce, corresponds to the vedic nominative plural.
- the true dative singular in -āya has generally been displaced by the suffix of the genitive -ssa; the dative -āya is almost equal to an infinitive and mostly denotes intention.

phala (neuter noun) fruit		
	SINGULAR	PLURAL
Nominative	phal aṃ , a fruit•the fruit	phalā / phalāni , fruits•the fruits
Accusative		phale / phalāni , fruits•the fruits
Genitive	phal assa , of a fruit	phalānaṃ , of fruits
Dative	phalāya / phal assa , to•for a fruit	phalānaṃ , to•for fruits
Instrumental	phal ena , by•with a fruit	phale (b) hi , by•with fruits
Ablative	phalā / phal aṃhā / phal asmā , from a fruit	phale (b) hi , from fruits
Locative	phale / phal aṃhi / phal asmim , in•on•upon a fruit	phalesu , in•on•upon fruits
Vocative	phala / phalā , O fruit!	phalā / phalāni , O fruits!

Remarks:

- it will be noticed that neuter nouns in -a differ from the masculine in -a in the nominative singular and in the nominative, accusative and vocative plural, all the other cases being identical.
- in the plural the nominative, accusative and vocative have the same form.
- the form in -āni of the nominative, accusative and vocative plural is the most common.

An important detail must be taken into account with regard to the different noun classes. Nouns often shifted from one class to another in the history of Pāṇi, so it may happen that some nouns given as masculine here may appear with neuter endings in some texts. For example the word **dhammo**, which is usually treated as a masculine noun, according to which its plural form is **dhammā**, may appear in some texts with the neuter plural ending **dhammāni**. Even when there is no change in noun class, there may also be alternate endings that appear in different periods and texts. A careful knowledge of all endings is therefore of key importance.

Neuter nouns			
bīja	seed, germ	nagara	city
bhaṇḍa	goods, article	pāda	(m./n.) foot
ghara	home, house	pīṭha	chair, bench
khetta	field	potthaka	book
lekhaṇa	letter	puppha	flower
mitta	(m./n.) friend	udaka	water
mukha	face, mouth	vattha	cloth, raiment
citta	mind	loṇa	salt
vāta	wind	veluriya	coral
sota	ear	vajira	diamond

VERBS		
VERB 3 RD P.	ROOT	MEANING
bhuñjati	√bhuj	eats; partakes
khādati	√khād	eats, chews
likhati	√likh	writes
nisīdati	ni + √sad	sits
pūjeti	√pūj	offers
vapati	√vap	sows

Exercise 5-A Translate into English.

1. Sakuṇā phalāni khādanti.
2. Mayaṃ pīṭhesu nisīdāma, mancesu supāma.
3. Narā āpaṇehi bhaṇḍāni kiṇanti
4. Phalāni rukkhahi patanti.
5. Kassakā khettesu bījāni vapanti.
6. Sabbadā mayaṃ udakena pāde ca mukhañca dhovāma.
7. Sissā ācariyānaṃ lekhanāni likhanti.
8. Idāni ahaṃ mittehi saddhiṃ ghare vasāmi.
9. Dāso taḷākasmiṃ vatthāni dhovati.
10. So pupphehi Buddhaṃ pūjeti.
11. Kasmā tvaṃ āhāraṃ na bhuñjasi?
12. Ajja sissā ācariyehi potthakāni uggaṇhanti.
13. Maggikā mittehi saddhiṃ nagarā nagaraṃ vicaranti.
14. Ahaṃ sabbadā ārāasmā pupphāni āharāmi.
15. Mayaṃ nagare gharāni passāma.
16. Kassakā nagare taḷākasmā udakaṃ āharanti.
17. Dārakā janakassa pīṭhasmiṃ na nisīdanti.
18. Mittaṃ ācariyassa potthakaṃ pūjeti.
19. Tumhe narānaṃ vatthāni ca bhaṇḍāni ca vikkiṇātha.
20. Ācariyassa ārāme samaṇā ādarena narānaṃ Buddhassa Dhammaṃ desenti.

*mukhaṃ + ca = mukhañca

Exercise 5-B Translate into Pāḷi.

1. I am writing a letter to (my) friend.
2. We eat fruits.
3. We offer flowers to the Buddha everyday.
4. He is not going home now.
5. You are sowing seeds in the field today.
6. The sons are washing the father's feet with water.
7. They are partaking food with the friends in the house.
8. Children's friends are sitting on the benches.
9. Are you writing letters to the teachers today?
10. I am sending books home through the servant.
11. I see fruits on the trees in the garden.
12. The birds eat the seeds in the field.
13. Friends are not going away from the city today.
14. We are coming from home on foot*.
15. From where do you buy goods now?
16. Men in the city are giving clothes and medicine to the sick.

* Use the Instrumental ("with foot")

Lesson VI

A. Declension of Nouns Ending in -ā

kaññā (f.) maiden, virgin		
	SINGULAR	PLURAL
Nominative	kaññā, a maiden•the maiden	kaññā/kaññāyo, maidens•the maidens
Accusative	kaññāṃ, a maiden•the maiden	
Genitive	kaññāya, of a maiden	kaññānaṃ, of maidens
Dative	kaññāya, to•for a maiden	kaññānaṃ, to•for maidens
Instrumental	kaññāya, by•with a maiden	kaññā(b)hi, by•with maidens
Ablative	kaññāya/kaññāto, from a maiden	kaññā(b)hi, from maidens
Locative	kaññāya/kaññāyaṃ, in•on•upon a maiden	kaññāsu, in•on•upon maidens
Vocative	kaññā/kaññe, O maiden!	kaññā/kaññāyo, O maidens!

Feminine nouns					
bhāriyā	wife	osadhasālā	dispensary	nāvā	ship, boat
bhāsā	language	pāḷibhāsā	Pāḷi language	taṇhā	thirst
dārikā	girl	paññā	wisdom	icchā	desire
dhammasālā	preaching-hall	pāṭhasālā	school	visikhā	street
gaṅgā	Ganges, river	saddhā	confidence	paññā	wisdom
gilānasālā	hospital	sālā	hall	mettā	love
saddhā	faith	gāthā	stanza	gīvā	throat
vijjā	knowledge	khiḍḍā	play, sport	senā	army
medhā	intelligence	bhikkhā	begged food	chāyā	shadow

Generally all nouns ending in -ā are feminine, but there are a few examples of masculine nouns ending in -ā. Although generally included in the vowel-declension, they properly belong to the consonantal-declension (see lesson XVII). For instance, the true stem of *sā*, a dog, is *san*; that of *mā*, the moon, is *mas*, etc...

sā (m.) dog		
	SINGULAR	PLURAL
Nominative	sā, a dog•the dog	sā/sāno, dogs•the dogs
Accusative	sam/sānaṃ, a dog•the dog	sāne, dogs•the dogs
Genitive	sassa, of a dog	sānaṃ, of dogs
Dative	sassa/sāya, to•for a dog	sānaṃ, to•for dogs
Instrumental	sena/sānā, by•with a dog	sā(b)hi/sāne(b)hi, by•with dogs
Ablative	sānā/sasmā/samhā, from a dog	sā(b)hi/sāne(b)hi, from dogs
Locative	se/sasmim/samhi, in•on•upon a dog	sāsu/sānesu, in•on•upon dogs
Vocative	sa, O dog!	sā/sāno, O dogs!

The following substantive are declined like *sā*:

- **paccakkhadhammā**, one to whom the Doctrine is evident
- **Gaṇḍivandhavā**, Arjuna (male proper name)
- **mā**, the moon
- **rahā**, sin

B. Infinitive

The Infinitives are formed by adding the suffix **-tuṃ** to the root. If the ending of the root (or the stem) is **-a**, it is often changed into **-i**. to the roots in **-ā**, it is added directly. Roots with endings **-i/-ī** change them to **-e**, and roots with endings **-u/-ū** change them to **-o**. The suffixes **-tave**, **-tuye** and **-tāye** are also met with. These suffixes are of vedic origin but seldom used in Pāṇi; **-tave**, however, is more frequent than the other two.

- **√rakṣh(a) + tuṃ = rakṣhatuṃ → rakṣhituṃ**, to protect
- **√dā + tuṃ = dātuṃ**, to give
- **√nī + tuṃ = netuṃ**, to lead
- **vi + pa + √hā + tave = vipphātave**, to abandon
- **ud + √nam + e + tave = unnametave**, to ascend, rise
- **√nī + tave = nitave**, to lead

Generally the above suffix is added to the forms the roots assume before the third person plural termination of the present tense. This same principle applies to the Indeclinable Past Participles and Present Participles which will be treated later.

ROOT	MEANING	3. PERS. PRES. PL.	INFINITIVE	PAST PARTICIPLE
√dis	to preach	desenti	desetuṃ	desetvā
	to see	passanti	passituṃ	disvā, passitvā
√gah + ṇa	to take	gaṇhanti	gaṇhituṃ	gaṇhitvā, gahetvā
√gam	to go	gacchanti	gantūṃ	gantvā
ā + √gam	to come	āgacchanti	āgantūṃ	āgantvā, āgamma
√hū	to be	honti	hotuṃ	hutvā
√isu	to wish	icchanti	icchituṃ	icchitvā
√kar	to do	karonti	kātuṃ	katvā
saṃ + √lap	to converse	sallapanti	sallapituṃ	sallapitvā
√ñā (√jān)	to know	jānanti	ñātuṃ, jānituṃ	ñatvā, jānitvā
√nah	to bathe	nahāyanti	nahāyituṃ	nahāyitvā, nahātvā
√pā	to drink	pibanti, pivanti	pātuṃ, pibituṃ	pītvā, pibitvā
ā + √ruh	to ascend	āruhanti	āruhituṃ	āruhitvā, āruhya
√ṭhā	to stand	tiṭṭhanti	ṭhātuṃ	ṭhatvā

Illustrations				
Bhāriyā	dārikāṇaṃ	dātuṃ	odanaṃ	pacati
the wife	to the girls	to give	rice	cooks
• The wife cooks rice in order to give it to the girls				
Dārikāyo	uggaṇhituṃ	pāṭhasālaṃ	gacchanti	
the girls	to learn	to school	go	
• The girls go to the school to learn				
Te	gaṅgāyaṃ	kīlītuṃ	icchanti	
they	in the river	to play	wish	
• They wish to play in the river				
Kannāyo	āhāraṃ	bhuñjituṃ	sālāyaṃ	nisīdanti
the maidens	food	to eat	in the hall	sit
• The maidens sit in the hall in order to eat food				

Exercise 6-A Translate into English.

1. Kaññāyo gaṅgāyaṃ nahāyitum gacchanti.
2. Ahaṃ pāṭhasālāya gantum icchāmi.
3. Mayaṃ Dhammaṃ sotum sālāyaṃ nisīdāma.
4. Kuhiṃ tvam bhariyāya saddhiṃ gacchasi?
5. Dārikāyo saddhāya Buddham vandanti.
6. Sissā idāni Pālībhāsāya lekhanāni likhitum jānanti.
7. Narā paññaṃ labhitum bhāsāyo uggaṇhanti.
8. Kaññe, kuhiṃ tvam pupphāni haritum icchasi?
9. Kaññāyo dārikāhi saddhiṃ gilāne phalehi saṅgaṇhitum vejjasālāya gacchanti.
10. Assā udakaṃ pibitum gaṅgaṃ oruhanti.
11. Sā ācariyassa bhariyā hoti.
12. Gilāne saṅgaṇhitum visikhāyaṃ osadhasālā na hoti.
13. Narā bhariyānaṃ dātum āpaṇehi vatthāni kiṇanti.
14. Dārikā gharaṃ gantum maggaṃ na jānāti.
15. Dārakā ca dārikāyo ca pāṭhasālāya nikkhamanti.
16. Gilānā gharāni gantum osadhasālāya nikkhamanti.
17. Mayaṃ ācariyehi saddhiṃ pālībhāsāya sallapāma.
18. Bhariye, kuhiṃ tvam gantum icchasi?
19. Mayaṃ gaṅgāyaṃ nāvāyo passitum gacchāma.
20. Paññaṃ ca saddham ca labhitum mayaṃ Dhammaṃ suṇāma.

Exercise 6-B Translate into Pāli.

1. O maidens, do you wish to go to the temple today?
2. I am coming to take medicine from the dispensary.
3. There are no dispensaries in the street here
4. Father, I know to speak in Pāli now.
5. We see no ships on the river.
6. She wishes to go with the maidens to see the school.
7. With faith the girl goes to offer flowers to the Buddha.
8. You are sitting in the preaching hall to hear the Doctrine.
9. Boys and girls wish to bathe in rivers.
10. There are no patients in the hospital.
11. We study languages to obtain wisdom.
12. I do not wish to go in ships.
13. With faith they sit in the hall to learn the Doctrine.
14. I do not know the language of the letter.
15. O girls, do you know the way to go home?
16. He is bringing a book to give to the wife.

Lesson VII

A. Aorist (general past tense) - Active Voice

The usual past tense, which is called the “aorist” tense, is generally formed directly from the root (more rarely from the present tense stem) by adding special inflections. In the past tense an **a-** is optionally used before the root. This **a** goes between the prefix, if any, and the root. It is called the “augment”. The vowel **a-** is prefixed to the root as an indication of past time, though the difference of inflections avoids ambiguity in most cases.

The aorist is used for all kinds of past actions, including the “historical” or “narrative” use of the past tense. The plural form of the first and second persons is not often found in the Pāṇi texts. The third person is extremely common, both in singular and in plural forms.

In Pāṇi there are four types of aorists which go in pairs:

- **Root** aorist
- **A-**aorist
- } asigmatic type

- **S-**aorist
- **IS-**aorist
- } sigmatic type

The **root aorist** is rarely found except in verse. It is formed by adding the secondary personal endings directly to the root preceded by the augment **a-**. The **A-aorist** (also called thematic or “asigmatic”) is similarly formed by adding the secondary personal ending to the root, but in this case by means of the suffix **-a**.

The **S-aorist** is formed by inserting **-s-** between the root vowel or the vowel of the base and the given personal endings. This aorist is used with roots ending in vowels, and the **-s-** is inserted to join the endings to the root or to the base. They are added also to some roots ending in a consonant when the **-s-** becomes assimilated to that consonant. The sigmatic desinences (*desinence* → *termination, ending or suffix of a word*) are used mostly with the derivative verbs [*verbs formed through affixes, an affix being a meaningful element added to another meaningful word resulting in an new independent word. Example: class (noun) → classify (verb)*], and among them mainly with the causative verbs (the commonest class of derivatives), which end in the vowel **-e**.

The verbs of the 7th conjugation, which also end in **-e**, form their aorist in the same way. However, the sigmatic aorist desinences are placed after some roots which do not belong to the 7th conjugation or to the derivative verbs:

- After roots ending in a vowel, with or without the augment **a**, for example: **vdā**, to give; **vṭha**, to stand; **vhā**, to abandon; **vsu**, to hear; etc...
- After some roots ending in a Consonant, in which case the usual rules of assimilation are strictly applied.

The **IS-aorist** is by far the most common in Pāṇi. It is formed by adding the secondary personal endings by means of the suffix **-is** either to the root in its guṇa grade or to the stem of the present. This is a grammatical procedure at the end of which the conjugation looks like in the **S-aorist** except for the third person plural, where the **-is-** remains present after the grammatical changes. In the first person singular, however, the ending may be **-ṃ** or **-aṃ**, so that in the case of **-aṃ**, the **-is-** also remains present.

The following tables show the endings and the conjugation of the four different aorists. This does not mean that all Pāḷi verbs can be conjugated in the four aorists, but the verb “to go” may be adequate for this purpose. Note, however, that the aorist is determined by various grammatical processes, so irregularities may appear.

	root aorist	A-aorist	S-aorist	IS-aorist
Ahaṃ	-ṃ	-aṃ, -a, -ā	-siṃ	-iṃ, -isaṃ, -issa
Tvaṃ	-o, -ā	-o, -a, -ā, -asi	-si	-i, -ī
So/Sā	-ā	-ā, -a	-si	-i
Mayaṃ	-mhā, -mha	-āma, -amhā, -amha	-simha, -simhā, -mha	-imha, -imhā
Tumhe	-ttha	-atha, -attha	-sittha, -ttha	-ittha
Te	-uṃ, -u, -ū	-uṃ, -ṃsu, -u, -ū	-suṃ, -(si)ṃsu, -sisuṃ	-iṃsu, -isuṃ, -uṃ

vgam (root) / gaccha (stem); to go				
	root aorist	A-aorist	S-aorist	IS-aorist
Ahaṃ	agaṃ	agamaṃ	agamāsiṃ	gacchiṃ, agamiṃ*
Tvaṃ	agā	agamā	agamāsi	gacchi, agami
So/Sā	agā	agamā	agamāsi	gacchi, agami
Mayaṃ	agumha	agamāma/agamamha	agamamha	gacchimha, agamimha
Tumhe	aguttha	agama(t)tha	agamattha	gacchittha, agamittha
Te	aguṃ	agamuṃ	agamaṃsu	gacchiṃsu, agamiṃsu

*Alternative forms: **gacchisaṃ**, **agamisaṃ**

Further examples of verb conjugations in the aorist:

Root & A.	√thā*, to stand (root aorist)	√dā, to give (root aorist)	√dis*, to see (A-aorist)
Ahaṃ	aṭṭhaṃ , I stood	adaṃ , I gave	addasaṃ , I saw
Tvaṃ	aṭṭhā , you stood	adā , you gave	addasā , you saw
So/Sā	aṭṭhā , s/he stood	adā , s/he gave	addasā , s/he saw
Mayaṃ	aṭṭhamha , we stood	adamha , we gave	addasāma/-samha , we saw
Tumhe	aṭṭhattha , you stood	adattha , you gave	addasa(t)tha , you saw
Te	aṭṭhuṃ , they stood	aduṃ/adū , they gave	addasuṃ , they saw

*thā undergoes reduplication: **ṭṭha**

*dis undergoes reduplication → **ddis**

S-aorist	√thā, to stand	√dā, to give	√dis, to preach
Ahaṃ	aṭṭhāsiṃ , I stood	adāsiṃ , I gave	desesiṃ , I preached
Tvaṃ	aṭṭhāsi , you stood	adāsi , you gave	desesi , you preached
So/Sā	aṭṭhāsi , s/he stood	adāsi , s/he gave	desesi , s/he preached
Mayaṃ	aṭṭhāsimha , we stood	adāsimhā , we gave	desesimha , we preached
Tumhe	aṭṭhāsittha , you stood	adāsittha , you gave	desesittha , you preached
Te	aṭṭhaṃsu , they stood	adaṃsu , they gave	desesuṃ* , they preached

*also **desesiṃsu**

IS-aorist	pa + √kam, to go away	√bhās, to say	ni + √sad, to sit down
Ahaṃ	pakkāmi(sa)ṃ , I went away	abhāsi(sa)ṃ , I said	nisīdi(sa)ṃ , I sat down
Tvaṃ	pakkāmi , you went away	abhāsi , you said	nisīdi , you sat down
So/Sā	pakkāmi , s/he went away	abhāsi , s/he said	nisīdi , s/he sat down
Mayaṃ	pakkamimhā , we went away	abhāsimhā , we said	nisīdimhā , we sat down
Tumhe	pakkamittha , you went away	abhāsittha , you said	nisīdittha , you sat down
Te	pakkamisuṃ , they went away	abhāsisuṃ , they said	nisīdisuṃ , they sat down

B. Special forms “āha” and “āhu”

The forms **āha** and **āhu** are isolated forms, the remnants of a sanskrit past perfect formation that has otherwise virtually disappeared from Pāḷi. The form **āha**, “he (has) said”, is singular, while **āhu** is originally plural, but is also found with a singular sense: “he/they has/have said” or “it has been said”.

C. Personal Pronouns - Genitive (Possessive) Form

		SINGULAR		PLURAL	
1 st	m. f. n.	mama(ṃ), mayhaṃ	my	amh(āk)aṃ	our
2 nd	m. f. n.	tava(ṃ), tuyhaṃ	your	tumh(āk)aṃ	your
3 rd	m. n.	tassa	his	tes(ān)aṃ	their
	f.	tassā(ya), tissā(ya)	her	tās(ān)aṃ	

New words			
aparaṇha (m.)	afternoon	pātarāsa (m.)	morning meal
ciraṃ (indec.)	long, for a long time	pubbaṇha (m.)	forenoon
eva (indec.)	just, quite, even, only	purato (indec.)	in the presence of
hīyo (indec.)	yesterday	sāyamāsa (m.)	evening meal, dinner
pāto (indec.)	early in the morning	viya (indec.)	like

Exercise 7-A Translate into English.

1. Buddho loke uppajji.
2. Hīyo samaṇo dhammaṃ desesi.
3. Dārako pātova* tassa pāṭhasālaṃ agami.
4. Ācariyā tesaṃ sissānaṃ pubbaṇhe ovādaṃ adaṃsu.
5. Ciraṃ te amhākaṃ gharaṃ na agamiṃsu.
6. Dārikā tāsāṃ janakassa purato aṭṭhaṃsu.
7. Tvaṃ tassā hatthe mayhaṃ potthakaṃ passi**.
8. Tvaṃ gaṇḍāyaṃ nahāyituṃ pātova agami.
9. Tvaṃ ajja pātarāsaṃ na bhuñji.
10. Kuhiṃ tumhe tumhākaṃ mittehi saddhiṃ aparāṇhe agamittha?
11. Kasmā tumheyeva*** mama ācariyassa lekhanāni na likhittha?
12. Tumhe ciraṃ mayhaṃ putte na passittha.
13. Ahaṃ tuyhaṃ paṇṇākāre hīyo na alabhiṃ.
14. Ahameva**** gilānānaṃ ajja osadhaṃ adāsiṃ.
15. Ahaṃ asse passituṃ visikhāyaṃ aṭṭhāsiṃ.
16. Mayaṃ tuyhaṃ ācariyassa sissā ahosiṃhā.
17. Mayaṃ ajja pubbaṇhe na uggaṇhimhā.
18. Samaṇā viya mayampi***** saddhāya dhammaṃ suṇimhā.

*pāto + eva = pātova. here the e is dropped.

**Vdis, to see (S-aorist)

***tumhe + eva = tumheyeva. sometimes y is augmented (added) between vowels.

****ahaṃ + eva = ahameva. when a niggahita is followed by a vowel it is changed into m.

*****mayaṃ + api = mayampi. here the following vowel is dropped and niggahita is changed into m.

Exercise 7-B Translate into Pāḷi.

1. I slept on my bed.
2. I stood in their garden in the evening.
3. I sat on a bench in the hall to write a letter to his friend.
4. We bathed in the river in the early morning*.
5. We ourselves** treated the sick yesterday.
6. For a long time we lived in our uncle's house in the city.
7. Child, why did you stand in front of your teacher?
8. Wife, you cooked rice in the morning.
9. Son, where did you go yesterday?
10. You obtained wisdom through your teachers.
11. Why did you not hear the Doctrine like your father?
12. Where did you take your dinner yesterday?
13. She was standing in her garden for a long time.
14. He himself*** washed the feet of his father.
15. For a long time my friend did not buy goods from his shop.
16. The doctors did not come to the hospital in the afternoon.
17. The boys and girls did not bring their books to school yesterday.
18. I myself gave medicine to the sick last**** morning.

*Use **pātova**.

Use **mayameva (**mayam** + **eva**).

***Use **so eva**.

****Use **hīyo**.

Lesson VIII

A. Declension of Nouns Ending in -i; Masculine & Neuter

In this type of declension the masculine and neuter nouns are almost identically declined except for the plural form of the nominative, accusative and vocative cases. The short -i noun ending becomes long in the plural.

muni (masculine) sage		
	SINGULAR	PLURAL
Nominative	muni, a sage•the sage	munī/munayo, sages•the sages
Accusative	muniṃ, a sage•the sage	
Genitive	munino/munissa, of a sage	munīnaṃ, of sages
Dative	munino/munissa, to•for a sage	munīnaṃ, to•for sages
Instrumental	muninā, by•with a sage	munī(b)hi, by•with sages
Ablative	muninā/munimhā/munismā, from a sage	munī(b)hi, from sages
Locative	munimhi/munismim, in•on•upon a sage	munīsu, in•on•upon sages
Vocative	muni, O sage!	munī/munayo, O sages!

kapi (masculine) monkey		
	SINGULAR	PLURAL
Nominative	kapi, a monkey•the monkey	kapī/kapayo, monkeys•the monkeys
Accusative	kapiṃ, a monkey•the monkey	
Genitive	kapino/kapissa, of a monkey	kapīnaṃ, of monkeys
Dative	kapino/kapissa, to•for a monkey	kapīnaṃ, to•for monkeys
Instrumental	kapinā, by•with a monkey	kapī(b)hi, by•with monkeys
Ablative	kapinā/kapimhā/kapismā, from a monkey	kapī(b)hi, from monkeys
Locative	kapimhi/kapismim, in•on•upon a monkey	kapīsu, in•on•upon monkeys
Vocative	kapi, O monkey!	kapī/kapayo, O monkeys!

aṭṭhi (neuter) bone		
	SINGULAR	PLURAL
Nominative	aṭṭhi, a bone•the bone	aṭṭhī/aṭṭhīni, bones•the bones
Accusative	aṭṭhiṃ, a bone•the bone	
Genitive	aṭṭhino/aṭṭhissa, of a bone	aṭṭhīnaṃ, of bones
Dative	aṭṭhino/aṭṭhissa, to•for a bone	aṭṭhīnaṃ, to•for bones
Instrumental	aṭṭhinā, by•with a bone	aṭṭhī(b)hi, by•with bones
Ablative	aṭṭhinā/aṭṭhimhā/aṭṭhismā, from a bone	aṭṭhī(b)hi, from bones
Locative	aṭṭhimhi/aṭṭhismim, in•on•upon a bone	aṭṭhisu/-īsu, in•on•upon bones
Vocative	aṭṭhi, O bone!	aṭṭhī/aṭṭhīni, O bones!

Masculine & Neuter Nouns					
adhipati (m.)	chief, master	kavi (m.)	poet	vāri (n.)	water
aggi (m.)	fire	maṇi (m.)	jewel	akkhi (n.)	eye
asi (m.)	sword	narapati (m.)	king	sappi (n.)	ghee
atithi (m.)	guest	ñāti (m.)	relative	dadhi (n.)	curds
gahapati (m.)	householder	pati (m.)	husband, lord	acci (n.)	flame
kapi (m.)	monkey	vīhi (m.)	paddy	satthi (n.)	thigh

B. The Gerund with Past Participle

The Gerund always denotes an action completed before another; it may be translated by the word “having” followed by a past participle as: **gantvā**, “having gone”; or by the past tense followed by the conjunction “and”: **gantvā**, “he went and...”. The gerund, therefore, being very extensively used, is the most common connective construction in Pāḷi, and practically does away with the Pāḷi conjunction equivalent to the English “and” connecting two sentences.

The gerund is formed by means of suffixes: **-tvā**, **-tvāna**, **-tūna**, **-ya**, and **-tya**. It is indeclinable and partakes of the nature of a participle. It is generally formed by adding the suffix **-tvā** to the stem. If the ending of the stem is **-a**, it is often changed into **-i**, and other minor changes may also take place in other verbs. Sometimes **-tvāna** and **-tūna** are also added to the base. The suffix **-tvā** is most commonly met with; the suffixes **-tvāna**, **-tūna** and sometimes **-tūnaṃ** are used as substitutes of **-tvā** and are found in poetry much more than in prose. Examples:

- **√pac**, to cook; **pacitvā**, having cooked
- **√khād**, to eat; **khāditvā** having eaten
- **√labh**, to obtain; **labhitvā**, having obtained
- **√nī**, to lead; **netvā**, having led
- **√chid**, to cut; **chetvā**, having cut
- **√kar**, to make; **katvā**, having made
- **√ṭhā**, to stand, remain; **ṭhitvā**, having stood, remained
- **√bhī**, to fear; **bhitvā**, having feared, fearing
- **√dā**, to give; **datvā**, having given
- **√bhuj**, to eat; **bhutvā**, having eaten
- **√āp-pa** = **√pāp**, to get; **patvā**, having got
- **√ji**, to conquer; **jitvā**, **jetvā**, having conquered

Illustrations:

- **Sā nisīditvā bhuñji**, Having sat down she ate
- **Buddhaṃ vanditvā dhammaṃ sotuṃ agamī**, Having saluted the Buddha, he went to hear the Doctrine.
- **So ṭhatvā vadi**, He stood and spoke (or) standing he spoke
- **So kīḷitvā nahāyituṃ agamī**, After having played, he went to bathe.

The suffix **-ya** is not so restricted in use as **-tvāna** and **-tūna**. It is used mostly with roots compounded with prefixes, but in a few cases it is used with simple roots. The suffix **-tya**, which becomes regularly **-cca**, is merely a form of **-ya**, initial **t** being inserted between the gerund suffix **-ya** and the root. Some examples:

- **√sic**, to sprinkle; **nisiñciya**, having besprinkled
- **√jā**, to know; **vijāniya**, having known, discerned
- **√vikkh**, to see; **samekkhiya**, having reflected
- **√cint**, to think; **cintiya**, having thought
- **√bhuj**, to eat; **bhuñjiya**, having eaten
- **√han**, to strike; **ā + han + t + ya** = **āhacca**, having struck; final **n** being dropped before initial **t**
- **√han**, to strike; **upa + han + t + ya** = **upahacca**, having vexed
- **√han**, to strike; **u + han + t + ya** = **uhacca**, having destroyed
- **√i**, to go; **paṭi + i + t + ya** = **paṭicca**, following upon, from
- **√har**, to take away; **ā + har + t + ya** = **āhacca**, having reached, attained

Exercise 8-A Translate into English.

1. Muni narapatiṃ Dhammena saṅgaṇhitvā agami.
2. Kapayo rukkhaṃ āruhitvā phalāni khādiṃsu.
3. Kadā tumhe kavimhā potthakāni alabhittha?
4. Ahaṃ tesam ārāme adhipati ahoṣiṃ.
5. Mayaṃ gahapatīhi saddhiṃ gaṅgāya udakaṃ āharitvā aggimhi khipimhā.
6. Narapati hatthena aṣiṃ gahetvā assaṃ āruhi.
7. Tvaṃ tuyhaṃ patiṃ ādarena saṅgaṇho.
8. Gahapatayo narapatino purato ṭhatvā vadiṃsu.
9. Atithī amhākaṃ gharaṃ āgantvā āhāraṃ bhuñjiṃsu.
10. Sakuṇā khettesu vīhiṃ disvā khādiṃsu.
11. Narapati gahapatimhā maṇiṃ labhitvā kavino adāsi.
12. Adhipati atithīhi saddhiṃ āhāraṃ bhuñjitvā muniṃ passituṃ agami.
13. Ahaṃ mayhaṃ nātino ghare ciraṃ vasiṃ.
14. Sunakhā aṭṭhīhi gahetvā magge dhāviṃsu.
15. Dhammaṃ sutvā gahapatīnaṃ Buddhe saddhaṃ uppajji.

Exercise 8-B Translate into Pāḷi.

1. The father of the sage was a king.
2. O householders, why did you not advise your children to go to school?
3. We saw the king and came.
4. I went and spoke to the poet.
5. The chief of the temple sat on a chair and preached the Doctrine to the householders.
6. Only yesterday I wrote a letter and sent to my master.
7. The poet compiled a book and gave to the king.
8. Our relatives lived in the guest's house for a long time and left only (this) morning.
9. The householders bought paddy from the farmers and sowed in their fields.
10. We sat on the benches and listened to the advice of the sage.
11. The king built a temple and offered to the sage.
12. After partaking* my morning meal with the guests I went to see my relatives.
13. I bought fruits from the market and gave to the monkey.
14. Why did you stand in front of the fire and play with the monkey?
15. Faith arose in the king after hearing the Doctrine from the sage.

*Use **bhuñjitvā**.

Lesson IX

A. Feminine Nouns Ending in -i

In this type of declension the short -i noun ending becomes long in the plural. For a slightly different declination of certain feminine nouns ending in -i see Duroiselle's Grammar p. 32 → declination of **jāti**.

bhūmi (f.) ground, earth		
	SINGULAR	PLURAL
Nominative	bhūmi , a ground•the ground	bhūmī/bhūmiyo/bhūmyo , grounds•the grounds
Accusative	bhūmiṃ , a ground•the ground	
Genitive	bhūmiyā, bhūmyā of a ground	bhūmīnaṃ , of grounds
Dative	bhūmiyā, bhūmyā to•for a ground	bhūmīnaṃ , to•for grounds
Instrumental	bhūmiyā, bhūmyā by•with a ground	bhūmī(b)hi , by•with grounds
Ablative	bhūmiyā, bhūmyā from a ground	bhūmī(b)hi , from grounds
Locative*	bhūmiyā, bhūmyā , in•on•upon a ground	bhūmīsu , in•on•upon grounds
Vocative	bhūmi , O ground!	bhūmī/bhūmiyo/bhūmyo , O grounds!
*also bhūmiyaṃ, bhūmyaṃ		

Remark: There is an ancient Locative singular with an -o ending: **bhūmo**.

New words					
aṅguḷi (f.)	finger	khanti (f.)	patience	pīti (f.)	joy
aṭavi (f.)	forest	ratti (f.)	night	rati (f.)	attachment
bhaya (n.)	fear	kuddāla (m./n.)	spade	kūpa (m.)	well
mutti (f.)	deliverance	soka (m.)	grief	s(u)ve (adv.)	tomorrow

B. Future Tense

The future tense terminations are formed by adding **-essa-** or **-issa-** between the root and the present tense terminations, so in the future tense the vowel preceding the future tense element (that is, the vowel which makes a verbal root into a verbal base → see lesson I b) is changed into -i- or -e-.

	√paṭh, to read	√su, to hear	√dis, to preach
Ahaṃ	paṭhissāmi , I will read	suṇissāmi , I will hear	desessāmi , I will preach
Tvaṃ	paṭhissasi , you will read	suṇissasi , you will hear	desessasi , you will preach
So/Sā	paṭhissati , s/he will read	suṇissati , s/he will hear	desessati , s/he will preach
Mayaṃ	paṭhissāma , we will read	suṇissāma , we will hear	desessāma , we will preach
Tumhe	paṭhissatha , you will read	suṇissatha , you will hear	desessatha , you will preach
Te	paṭhissanti , they will read	suṇissanti , they will hear	desessanti , they will preach
	√vand, to salute	√dhāv, to run	√gam, to go
Ahaṃ	vandissāmi , I will salute	dhāvissāmi , I will run	gacchissāmi , I will go
Tvaṃ	vandissasi , you will salute	dhāvissasi , you will run	gacchissasi , you will go
So/Sā	vandissati , s/he will salute	dhāvissati , s/he will run	gacchissati , s/he will go
Mayaṃ	vandissāma , we will salute	dhāvissāma , we will run	gacchissāma , we will go
Tumhe	vandissatha , you will salute	dhāvissatha , you will run	gacchissatha , you will go
Te	vandissanti , they will salute	dhāvissanti , they will run	gacchissanti , they will go

C. Conjugation practice

VERBS						
VERB 3 RD P.	ROOT	MEANING		VERB 3 RD P.	ROOT	MEANING
bhavati	√bhū	becomes (be)		pavisati	pa + √vis	enters
khaṇati	√khaṇ	digs		tarati	√tar	crosses
jāyati	√jan	arises, is born		pāpuṇāti	pa + √āp	arrives

	√bhū, to become	√khaṇ, to dig	√jan, to arise
Ahaṃ	bhavissāmi , I will become	khaṇissāmi , I will dig	janissāmi , I will arise
Tvaṃ	bhavissasi , you will become	khaṇissasi , you will dig	janissasi , you will arise
So/Sā	bhavissati , s/he will become	khaṇissati , s/he will dig	janissati , s/he will arise
Mayaṃ	bhavissāma , we will become	khaṇissāma , we will dig	janissāma , we will arise
Tumhe	bhavissatha , you will become	khaṇissatha , you will dig	janissatha , you will arise
Te	bhavissanti , they will become	khaṇissanti , they will dig	janissanti , they will arise
	√vis, to enter	√tar, to cross	√āp, to arrive
Ahaṃ	visessāmi , I will enter	tarissāmi , I will cross	pāpuṇissāmi , I will arrive
Tvaṃ	visessasi , you will enter	tarissasi , you will cross	pāpuṇissasi , you will arrive
So/Sā	visessati , s/he will enter	tarissati , s/he will cross	pāpuṇissati , s/he will arrive
Mayaṃ	visessāma , we will enter	tarissāma , we will cross	pāpuṇissāma , we will arrive
Tumhe	visessatha , you will enter	tarissatha , you will cross	pāpuṇissatha , you will arrive
Te	visessanti , they will enter	tarissanti , they will cross	pāpuṇissanti , they will arrive

D. Conditional Tense

The conditional tense is rarely used, though it appears regularly when a false or impossible hypothesis is stated in the view of the speaker, and usually of the hearer, too. It is formed from the future stem with inflections of the aorist type with augment a-. Unlike the aorist, the conditional has the augment regularly except when there is a prefix.

	√paṭh, to read	√su, to hear	√dis, to preach
Ahaṃ	apaṭhissam , if I read...	asuṇissam , if I heard...	adesessam , if I preached...
Tvaṃ	apaṭhissa , if you read...	asuṇissa , if you heard...	adesessa , if you preached...
So/Sā	apaṭhissa , if s/he read...	asuṇissa , if s/he heard...	adesessa , if s/he preached...
Mayaṃ	apaṭhissamha , if we read...	asuṇissamha , if we heard...	adesessamha , if we preached...
Tumhe	apaṭhissatha , if you read...	asuṇissatha , if you heard...	adesessatha , if you preached...
Te	apaṭhissamsu , if they read...	asuṇissamsu , if they heard...	adesessamsu , if they preached...
	√vand, to salute	√dhāv, to run	√gam, to go
Ahaṃ	avandissam , if I saluted...	adhāvissam , if I run...	agacchissam , if I went...
Tvaṃ	avandissa , if you saluted...	adhāvissa , if you run...	agacchissa , if you went...
So/Sā	avandissa , if s/he saluted...	adhāvissa , if s/he run...	agacchissa , if s/he went...
Mayaṃ	avandissamha , if we saluted...	adhāvissamha , if we run...	agacchissamha , if we went...
Tumhe	avandissatha , if you saluted...	adhāvissatha , if you run...	agacchissatha , if you went...
Te	avandissamsu , if they saluted...	adhāvissamsu , if they run...	agacchissamsu , if they went...

Exercise 9-A Translate into English.

1. Gahapati kuddālena bhūmiyaṃ kūpaṃ khaṇissati.
2. Khantiyā pīti uppajjissati.
3. Narapati sve aṭaviṃ pavisitvā muniṃ passissati.
4. Gahapatayo bhūmyaṃ nisīditvā dhammaṃ suṇissanti.
5. Rattiyaṃ te aṭavīsu na vasissanti.
6. Narapatino puttā aṭaviyaṃ nagaraṃ karissanti.
7. Narapati, tvaṃ muttiṃ labhitvā Buddhō bhavissasi.
8. Kadā tvaṃ aṭaviyā nikkhamitvā nagaraṃ pāpuṇissasi?
9. Kuhiṃ tvaṃ sve gamissasi?
10. Tumhe rattiyaṃ visikhāsu na vicarissatha.
11. Rattiyaṃ tumhe candaṃ passissatha.
12. Ahaṃ assamhā bhūmiyaṃ na patissāmi.
13. Ahaṃ mayhaṃ aṅgulīhi maṇiṃ gaṇhissāmi.
14. Mayaṃ gaṅgaṃ taritvā sve aṭaviṃ pāpuṇissāma.
15. Sve mayaṃ dhammasālaṃ gantvā bhūmyaṃ nisīditvā muttiṃ labhituṃ pītiyā dhammaṃ sunissāma.
16. “Ratiyā jāyati soko; ratiyā jāyati bhayaṃ.”

Exercise 9-B Translate into Pāḷi.

1. The monkey will eat fruits with his* fingers.
2. He will cross the forest tomorrow.
3. Sorrow will arise through attachment.
4. Child, you will fall on the ground.
5. You will see the moon in the sky at night.
6. O sages, when will you obtain deliverance and preach the Doctrine to the world?
7. O farmers, where will you dig a well to obtain water for your fields?
8. Why will you not bring a spade to dig the ground?
9. I will go to live in a forest after receiving** instructions from the sage.
10. I will be a poet.
11. I will not stand in the presence of the king.
12. Through patience we will obtain deliverance.
13. Why shall we wander in the forests with fear?
14. We ourselves shall treat the sick with joy.

*tassa (see p. 34)

**Use gahetvā.

Lesson X

A. Nouns Ending in -ī or -in for the masculine

In this type of declension the neuter form is missing. The -ī ending becomes short in the declinations in singular.

daṇḍī (stem form: daṇḍin) (m.) one who has a stick, a mendicant		
	SINGULAR	PLURAL
Nom.	daṇḍī, a mendicant•the mendicant	daṇḍī/daṇḍino, mendicants•the mendicants
Acc.	daṇḍim/daṇḍinaṃ, a mendicant	
Gen.	daṇḍino/daṇḍissa, of a mendicant	daṇḍinaṃ, of the mendicants
Dat.	daṇḍino/daṇḍissa, to•for a mendicant	daṇḍinaṃ, to•for the mendicants
Instr.	daṇḍinā, by•with a mendicant	daṇḍi(b)hi, by•with the mendicants
Abl.	daṇḍinā/-imhā/-ismā/-ito, from a mendicant	daṇḍi(b)hi, from the mendicants
Loc.	daṇḍini/-imhi/-ismim, in•on•upon a mendicant	daṇḍisu, in•on•upon the mendicants
Voc.	daṇḍī, O mendicant!	daṇḍī/daṇḍino, O mendicants!

nārī (f.) woman		
	SINGULAR	PLURAL
Nom.	nārī, a woman•the woman	nārī/nāriyo, women•the women
Acc.	nāriṃ, a woman•the woman	
Gen.	nāriyā, of a woman	nārinaṃ, of women
Dat.	nāriyā, to•for a woman	nārinaṃ, to•for women
Instr.	nāriyā, by•with a woman	nārī(b)hi, by•with women
Abl.	nāriyā, from a woman	nārī(b)hi, from women
Loc.	nāriyā/nāriyaṃ, in•on•upon a woman	nārīsu, in•on•upon women
Voc.	nārī, O woman!	nārī/nāriyo, O women!

In some cases the so-called “assimilation of y” takes place: final d + y becomes jj after elision of i + y into y.

nadī (f.) river		
	SINGULAR	PLURAL
Nom.	nadī, a river•the river	nadī/nadiyo/najjo, rivers•the rivers
Acc.	nadiṃ, a river•the river	
Gen.	nadiyā/nadyā/najjā, of a river	nadināṃ, of rivers
Dat.	nadiyā/nadyā/najjā, to•for a river	nadināṃ, to•for rivers
Instr.	nadiyā/nadyā/najjā, by•with a river	nadi(b)hi, by•with rivers
Abl.	nadiyā/nadyā/najjā, from a river	nadi(b)hi, from rivers
Loc.*	nadiyā/nadyā/najjā, in•on•upon a river	nadīsu, in•on•upon rivers
Voc.	nadī, O river!	nadī/nadiyo/najjo, O rivers!

*final ā may change to -aṃ

Rules governing the aforementioned changes:

- ✓ final di + any vowel but i = jj + that vowel. (nadī + yā = nadiyā = nadyā = najjā)
- ✓ final dhi + any vowel but i = jjh + that vowel. (adhi + eti = adhiyeti = adhyeti = ajjheti)
- ✓ final ti + any vowel but i = cc + that vowel. (iti + ādi = itiyādi = ityādi = iccādi)

New words			
appamāda (m.)	earnestness, heedfulness	puñña (n.)	merit, good
brahmacārī (m.)	celibate	sakhī (f.)	a female friend
dhammacārī (m.)	he who acts righteously	sugati (f.)	good or happy
dhana (n.)	wealth	dabbī (f.)	spoon
kumārī (f.)	girl	jananī (f.)	mother state
lakkhī (f.)	prosperity	rājinī (f.)	queen
mahesī (f.)	queen	duggati (f.)	evil state
medhāvī (m.)	wise man	bhaginī (f.)	sister
pāpa (n.)	evil	iva (indec.)	like
pāpakārī (m.)	evil-doer	bhikkhunī (f.)	nun
pātī (f.)	bowl	bhisī (f.)	mat
puññakārī (m.)	well-doer	kākī (f.)	a female crow
sāmī (m.)	lord, husband	seṭṭha (adj.)	excellent, chief
sīhī (f.)	lioness	have (indec.)	indeed, certainly

B. The Formation of Feminines

Some feminines are formed by adding **-ā** and **-ī** to the masculines ending in **-a**.

- **aja**; goat / **ajā**; she-goat
- **assa**; horse / **assā**; mare
- **upāsaka**; male devotee / **upāsikā**; female devotee
- **dāraka**; boy / **dārikā**; girl

If the noun ends in **-ka**, the preceding vowel is often changed into **-i**.

- **deva**; god / **devī**; goddess
- **dāsa**; servant / **dāsī**; maid-servant
- **nara**; man / **nārī**; woman

Some are formed by adding **-ni** or **-ini** to the masculines ending in **-a**, **-i**, **-ī**, and **-u**.

- **rāja**; king / **rājinī**; queen
- **hatthi**; elephant / **hatthinī**; she-elephant
- **medhāvī**; wise man / **medhāvinī**; wise woman
- **bhikkhu**; monk / **bhikkhunī**; nun

Exceptions:

- **mātula**; uncle / **mātulanī**; aunt
- **gahapati**; male householder / **gahapatānī**; female householder

Exercise 10-A Translate into English.

1. “Dhammo have rakkhati Dhammacārī.”
2. “Na duggatiṃ gacchati Dhammacārī.”
3. Narā ca nāriyo ca puññaṃ katvā sugatīsu uppajjissanti.
4. Bhaginī tassa sāmīnā saddhiṃ jananiṃ passituṃ sve gamissati.
5. Pāpakārī, tumhe pāpaṃ katvā duggatīsu uppajjissatha.
6. Idāni mayaṃ brahmacārino homa*.
7. Mahesiyo nārīnaṃ puññaṃ kātuṃ dhaṇaṃ denti.
8. Hatthino ca hatthiniyo ca aṭavīsu ca pabbatesu ca vasanti.
9. Mayhaṃ sāmīno jananiṃ bhikkhunīnañca** upāsikānañca saṅgaṇhi.
10. Mahesi narapatiṇā saddhiṃ sve nagaraṃ pāpuṇissati.
11. Medhāvino ca medhāviniyo ca appamādena Dhammaṃ uggaṇhitvā muttiṃ labhissanti.
12. Puññaṃ karitvā brahmacārīhi saddhiṃ vasituṃ icchanti.
13. Nāriyo mahesiṃ passituṃ nagaraṃ agamiṃsu.
14. Bhikkhuniyo gahapatānīnaṃ ovādaṃ adaṃsu.
15. “Appamādañca medhāvī - dhaṇaṃ seṭṭhaṃva*** rakkhati.”

*see p. 115

**Niggahita (ṃ) when followed by a group consonant is changed into the nasal of that particular group, e.g.,

- saṃ + gaho = saṅgaho
- saṃ + ṭhāna = saṅṭhāna
- ahaṃ + pi = ahampi
- ahaṃ + ca = ahañca
- taṃ + dhaṇaṃ = tandhaṇaṃ

***seṭṭhaṃ + iva = seṭṭhaṃva

Exercise 10-B Translate into Pāḷi.

1. Those who act righteously will not do evil and be born in evil states.
2. The well-doers will obtain their deliverance.
3. My husband mounted the elephant and fell on the ground.
4. She went to school with her sister.
5. The queen's mother is certainly a wise lady.
6. Boys and girls are studying with diligence to get presents from their mothers and fathers.
7. Men and women go with flowers in their hands to the temple everyday.
8. My sister is protecting her mother as an excellent treasure.
9. Mother, I shall go to see my uncle and aunt tomorrow.
10. Amongst celibates* there are wise men.
11. Having seen the elephant, the she-goats ran away through fear.
12. The king, accompanied by** the queen, arrived in the city yesterday.

*Use the Locative.

**Use saddhiṃ.

Lesson XI

A. Nouns Ending in -u and -ū

As for the declension of nouns ending in -u, the masculine, neuter and (in the plural form) the feminine nouns are identically declined except for the plural forms of the nominative, accusative and vocative cases. The short -u noun ending becomes long in the plural. Regarding the declension of nouns ending in -ū, the suffixes are much the same as those of the -u declension, and present no difficulty. In this case there are no neuter nouns; the long -ū becomes short in the singular and also in the plural in the nominative, accusative and vocative cases when declination takes place.

bhikkhu (m.) a bhikkhu, a buddhist monk		
	SINGULAR	PLURAL
Nom.	bhikkhu , a bhikkhu•the bhikkhu	bhikkhū/bhikkhavo , bhikkhus•the bhikkhus
Acc.	bhikkhum , a bhikkhu•the bhikkhu	
Gen.	bhikkhuno/bhikkhussa , of a bhikkhu	bhikkhūnaṃ , of bhikkhus
Dat.	bhikkhuno/bhikkhussa , to•for a bhikkhu	bhikkhūnaṃ , to•for bhikkhus
Instr.	bhikkhunā , by•with a bhikkhu	bhikkhū(b)hi , by•with bhikkhus
Abl.	bhikkhunā/-mhā/-smā , from a bhikkhu	bhikkhū(b)hi , from bhikkhus
Loc.	bhikkhumhi/-smim , in•on•upon a bhikkhu	bhikkhūsu , in•on•upon bhikkhus
Voc.	bhikkhu , O bhikkhu!	bhikkhū/-avo/-ave , O bhikkhus!

cakkhu (n.) eye		
	SINGULAR	PLURAL
Nom.	cakkhu , an eye•the eye	cakkhū/cakkhuni , eyes•the eyes
Acc.	cakkhum , an eye•the eye	
Gen.	cakkhuno/cakkhussa , of an eye	cakkhūnaṃ , of eyes
Dat.	cakkhuno/cakkhussa , to•for an eye	cakkhūnaṃ , to•for eyes
Instr.	cakkhunā , by•with an eye	cakkhū(b)hi , by•with eyes
Abl.	cakkhunā/-mhā/-smā , from an eye	cakkhū(b)hi , from eyes
Loc.	cakkhumhi/-smim , in•on•upon an eye	cakkhūsu , in•on•upon eyes
Voc.	cakkhu , O eye!	cakkhū/cakkhuni , O eyes!

dhenu (f.) cow		
	SINGULAR	PLURAL
Nom.	dhenu , a cow•the cow	dhenū/dhenuyo , cows•the cows
Acc.	dhenum , a cow•the cow	
Gen.	dhenuyā , of a cow	dhenūnaṃ , of cows
Dat.	dhenuyā , to•for a cow	dhenūnaṃ , to•for cows
Instr.	dhenuyā , by•with a cow	dhenū(b)hi , by•with cows
Abl.	dhenuyā , from a cow	dhenū(b)hi , from cows
Loc.	dhenuyā/dhenuyam , in•on•upon a cow	dhenūsu , in•on•upon cows
Voc.	dhenu , O cow!	dhenū/dhenuyo , O cows!

abhibhū (m.) conqueror		
	SINGULAR	PLURAL
Nom.	abhibhū, a conqueror•the conqueror	abhibhū/abhibhuvo, conquerors•the conquerors
Acc.	abhibhum, a conqueror•the conqueror	
Gen.	abhibhuno/abhibhussa, of a conqueror	abhibhūnam, of conquerors
Dat.	abhibhuno/abhibhussa, to•for a conqueror	abhibhūnam, to•for conquerors
Instr.	abhibhunā, by•with a conqueror	abhibhū(b)hi, by•with conquerors
Abl.	abhibhunā/-mhā/-smā, from a conqueror	abhibhū(b)hi, from conquerors
Loc.	abhibhumhi/-smim, in•on•upon a conqueror	abhibhūsu, in•on•upon conquerors
Voc.	abhibhū, O conqueror!	abhibhū/abhibhuvo, O conquerors!

sabbaññū (m.) All-knowing One		
	SINGULAR	PLURAL
Nom.	sabbaññū, an All-knowing One•the ... One	sabbaññū/sabbaññuno, ... Ones•the ... Ones
Acc.	sabbaññum, an ... One•the ... One	
Gen.	sabbaññuno/sabbaññussa, of an ... One	sabbaññūnam, of ... Ones
Dat.	sabbaññuno/sabbaññussa, to•for an ... One	sabbaññūnam, to•for ... Ones
Instr.	sabbaññunā, by•with an ... One	sabbaññū(b)hi, by•with ... Ones
Abl.	sabbaññunā/-mhā/-smā, from an ... One	sabbaññū(b)hi, from ... Ones
Loc.	sabbaññumhi/-smim, in•on•upon an ... One	sabbaññūsu, in•on•upon ... Ones
Voc.	sabbaññū, O ... One!	sabbaññū/sabbaññuno, O ... Ones!

gotrabhū* (m.) Ariya		
	SINGULAR	PLURAL
Nom.	gotrabhū, an Ariya•the Ariya	gotrabhū/gotrabhuni, Ariyas•the Ariyas
Acc.	gotrabhum, an Ariya•the Ariya	gotrabhū/gotrabhuno, Ariyas•the Ariyas
Gen.	gotrabhuno/gotrabhussa, of an Ariya	gotrabhūnam, of Ariyas
Dat.	gotrabhuno/gotrabhussa, to•for an Ariya	gotrabhūnam, to•for Ariyas
Instr.	gotrabhunā, by•with an Ariya	gotrabhū(b)hi, by•with Ariyas
Abl.	gotrabhunā/-mhā/-smā, from an Ariya	gotrabhū(b)hi, from Ariyas
Loc.	gotrabhumhi/-smim, in•on•upon an Ariya	gotrabhūsu, in•on•upon Ariyas
Voc.	gotrabhū, O Ariya!	gotrabhū/gotrabhuni, O Ariyas!

vadhū (f.) young wife		
	SINGULAR	PLURAL
Nom.	vadhū, a young wife•the young wife	vadhū/vadhuyo, young wives• the young wives
Acc.	vadhūm, a young wife•the young wife	
Gen.	vadhuyā, of a young wife	vadhūnam, of young wives
Dat.	vadhuyā, to•for a young wife	vadhūnam, to•for young wives
Instr.	vadhuyā, by•with a young wife	vadhū(b)hi, by•with young wives
Abl.	vadhuyā/vadhuto, from a young wife	vadhū(b)hi, from young wives
Loc.	vadhuyā/vadhuyam, in•on•upon a young wife	vadhūsu, in•on•upon young wives
Voc.	vadhū, O young wife!	vadhū/vadhuyo, O young wives!

*The word **Gotrabhū** properly means “become of the lineage”; a technical term used from the end of the Nikāya period to designate one, whether layman or bhikkhu, who, as converted, was no longer a common worldling or ordinary person (**puthujjana**), but an Ariya (or “noble one”), having Nibbāna as his or her aim.

New words			
āvuso (indec.)	friend, brother	madhu (m.)	honey
Bhante (indec.)	Lord, Reverend Sir	pañha (m.)	question
āyu (n.)	age	sādhukaṃ (indec.)	well
dāru (n.)	wood, fire-wood	senā (f.)	army
dīpa (n.)	light, lamp	tiṇa (n.)	grass
kataññū (m.)	grateful person	yāgu (m.)	rice-gruel
khīra (n.)	milk	yāva* (indec.)	till
kuñjara (m.)	elephant	tāva* (indec.)	until
maccu (m.)	death	*yāva...tāva = as long as ... so long.	

B. Imperative/Benedictive Tense

This mood is used to express a command or wish, and it corresponds to the Imperative and Benedictive moods. The vowel preceding **-hi**, **-mi**, and **-ma** is always lengthened. In the second person there is an additional termination **-a** or **-e**.

	√paṭh , to read	√su , to hear	√dis , to preach
Ahaṃ	paṭhāmi , may I read	suṇāmi , may I hear	desemi , may I preach
Tvaṃ	paṭha/paṭhāhi , may you read	suṇa/suṇāhi , may you hear	dese/desehi , may you preach
So/Sā	paṭhatu , may s/he read	suṇatu , may s/he hear	desetu , may s/he preach
Mayaṃ	paṭhāma , may we read	suṇāma , may we hear	desema , may we preach
Tumhe	paṭhatha , may you read	suṇatha , may you hear	desetha , may you preach
Te	paṭhantu , may they read	suṇantu , may they hear	desentu , may they preach

	√vand , to salute	√dhāv , to run	√gam , to go
Ahaṃ	vandāmi , may I salute	dhāvāmi , may I run	gacchāmi , may I go
Tvaṃ	vanda/vandāhi , may you salute	dhāva/dhāvāhi , may you run	gaccha/gacchāhi , may you go
So/Sā	vandatu , may s/he salute	dhāvatu , may s/he run	gacchatu , may s/he go
Mayaṃ	vandāma , may we salute	dhāvāma , may we run	gacchāma , may we go
Tumhe	vandatha , may you salute	dhāvatha , may you run	gacchatha , may you go
Te	vandanti , may they salute	dhāvantu , may they run	gacchantu , may they go

ILLUSTRATIONS		
Command	Idha āgaccha	Come here
	Tvaṃ gharasmā nikkhamāhi	You go away from the house
	Tumhe idha tiṭṭhatha	You stand here
Wish	Ahaṃ Buddho bhavāmi	May I become a Buddha
	Buddho dhammaṃ desetu	Let the Buddha preach the Doctrine
Prohibition (with mā*)	mā gaccha	do not go

*This particle is mostly used with the Aorist 3rd person, e.g.,

- **mā agamāsi**, do not go.
- **mā aṭṭhāsi**, do not stand.
- **mā bhuñji**, do not eat.

C. Conjugation practice

VERBS						
VERB 3 RD P.	ROOT	MEANING		VERB 3 RD P.	ROOT	MEANING
bujjhati	√budh*	understands		jīvati	√jīv	lives
dhunāti	√dhu	destroys		pucchati	√pucch	asks
kujjhati	√kudh*	gets angry		gaṇhati	√gah + ṇa	takes

*dh → jjh (see p. 43)

	√budh*, to understand	√dhu, to destroy	√kudh*, to get angry
Ahaṃ	bujjhāmi , may I understand	dhunāmi , may I destroy	kujjhāmi , may I get angry
Tvaṃ	bujjha/bujjhāhi , may you und...	dhuna/dhunāhi , may you des...	kujjha/kujjhāhi , may you get...
So/Sā	bujjhatu , may s/he understand	dhunatu , may s/he destroy	kujjhatu , may s/he get angry
Mayaṃ	bujjhāma , may we understand	dhunāma , may we destroy	kujjhāma , may we get angry
Tumhe	bujjhatha , may you understand	dhunatha , may you destroy	kujjhatha , may you get angry
Te	bujjhantu , may they understand	dhunantu , may they destroy	kujjhantu , may they get angry

	√jīv, to live	√pucch, to ask	√gah (+ ṇa), to take
Ahaṃ	jīvāmi , may I live	pucchāmi , may I ask	gaṇhāmi , may I take
Tvaṃ	jīva/jīvāhi , may you live	puccha/pucchāhi , may you ask	gaṇha/gaṇhāhi , may you take
So/Sā	jīvatu , may s/he live	pucchatu , may s/he ask	gaṇhatu , may s/he take
Mayaṃ	jīvāma , may we live	pucchāma , may we ask	gaṇhāma , may we take
Tumhe	jīvatha , may you live	pucchatha , may you ask	gaṇhatha , may you take
Te	jīvanti , may they live	pucchantu , may they ask	gaṇhantu , may they take

Exercise 11-A Translate into English.

1. Sabbaññū bhikkhūnaṃ dhammaṃ desetu!
2. Dhenu tiṇaṃ khādatu!
3. Āvuso, aṭaviyā dāruṃ āharitvā aggim karohi.
4. Gahapatayo, bhikkhūsu mā kujjhatha.
5. Bhikkhave, ahaṃ dhammaṃ desessāmi, sādhukaṃ suṇatha.
6. “Dhunātha maccuno senaṃ - naḷāgāraṃva kuñjaro.”
7. Yāvāhaṃ gacchāmi tāva idha tiṭṭhatha.
8. Bhikkhū pañhaṃ sādhukaṃ bujjhantu!
9. Sissā, sadā kataññū hotha.
10. Kataññuno, tumhe āyuṃ labhitvā ciraṃ jīvatha!
11. “Dhammaṃ pibatha, bhikkhavo.”
12. Mayhaṃ cakkhūhi pāpaṃ na passāmi, Bhante.
13. Dhenuyā khīraṃ gahetvā madhunā saddhiṃ pibāma.
14. Āvuso, bhikkhūnaṃ purato mā tiṭṭhatha.
15. Bhante, bhikkhumhā mayaṃ pañhaṃ pucchāma.
16. Narā ca nāriyo ca bhikkhūhi dhammaṃ sādhukaṃ sutvā puññaṃ katvā sugatīsu uppajjantu!

Exercise 11-B Translate into Pāḷi.

1. Let him salute the bhikkhus!
2. May you live long, O All-knowing One!
3. Do not give grass to the cows in the afternoon.
4. Friend, do not go till I come.
5. Reverend Sirs, may you see no evil with your eyes!
6. Let us sit on the ground and listen to the advice of the Bhikkhus.
7. May you be grateful persons!
8. Let them stay here till we bring firewood from the forest.
9. O young wives, do not get angry with your husbands.
10. May I destroy the army of death!
11. May I drink rice-gruel with honey!
12. May we know your age, O bhikkhu!
13. Do not stand in front of the elephant.
14. O house-holders, treat your mothers and fathers well.
15. Friends, do not offer rice-gruel to the Bhikkhus till we come.
16. Do not drink honey, child.

Lesson XII

A. Personal Pronouns - 1st and 2nd Person

amha (pron.) I				
	SINGULAR		PLURAL	
Nom.	ahaṃ	I	mayam, amhe, no	we
Acc.	maṃ, mamaṃ	me	amhākaṃ, amhe, no	us
Gen.	mama(ṃ), mayhaṃ, amhaṃ, me	my		our
Dat.		to•for me		to•for us
Instr.	mayā, me	by•with me	amhe(b)hi, no	by•with us
Abl.	mayā	from me	amhe(b)hi	from us
Loc.	mayi	in•on•upon me	amhesu	in•on•upon us

The particles **me** and **no** are never used at the beginning of a sentence

tumha (pron.) you				
	SINGULAR		PLURAL	
Nom.	tvaṃ, tuvaṃ	you	tumhe, vo	you
Acc.	taṃ, tavaṃ, tvaṃ, tuvaṃ	you	tumhākaṃ, tumhe, vo	you
Gen.	tava, tuyhaṃ, tumhaṃ, te	your	tumh(āk)aṃ, vo	your
Dat.		to•for you		to•for you
Instr.	tvayā, tayā, te	by•with you	tumhe(b)hi, vo	by•with you
Abl.	tvayā, tayā	from you	tumhe(b)hi	from you
Loc.	tvayi, tayi	in•on•upon you	tumhesu	in•on•upon you

The particles **te** and **vo** are never used at the beginning of a sentence

B. Optative Tense

In the optative tense, the three singular endings **-yyāmi**, **-yyāsi** and **-yya** are sometimes left out so that only the verbal base forming **-e** remains for all three singular persons. This mood is also used to express wish, command, prayer, etc. When used in optative sense, the sentence often begins with **sace**, **ce** or **yadi**, “if”.

	vpaṭh, to read	vsu, to hear	vdis, to preach
Ahaṃ	paṭhe(yyāmi), I should read	suṇe(yyāmi), I should hear	dese(yyāmi), I should preach
Tvaṃ	paṭhe(yyāsi), you should read	suṇe(yyāsi), you should hear	dese(yyāsi), you should preach
So/Sā	paṭhe(yya), s/he should read	suṇe(yya), s/he should hear	dese(yya), s/he should preach
Mayam	paṭheyyāma, we should read	suṇeyyāma, we should hear	deseyyāma, we should preach
Tumhe	paṭheyyātha, you should read	suṇeyyātha, you should hear	deseyyātha, you should preach
Te	paṭheyyum, they should read	suṇeyyum, they should hear	deseyyum, they should preach

	vband, to salute	vdhāv, to run	vgam, to go
Ahaṃ	vandeyyāmi, I should salute	dhāveyyāmi, I should run	gaccheyyāmi, I should go
Tvaṃ	vandeyyāsi, you sh. salute	dhāveyyāsi, you should run	gaccheyyāsi, you should go
So/Sā	vandeyya, s/he should salute	dhāveyya, s/he should run	gaccheyya, s/he should go
Mayam	vandeyyāma, we sh. salute	dhāveyyāma, we should run	gaccheyyāma, we should go
Tumhe	vandeyyātha, you sh. salute	dhāveyyātha, you should run	gaccheyyātha, you should go
Te	vandeyyum, they sh. salute	dhāveyyum, they should run	gaccheyyum, should they go

New words	
alīkavādī (m.)	he who speaks lies
āroceti (ā + √ruc)	informs, tells, announces
asādhu (m.)	bad man
(adj.)	bad, wicked
bhajati (√bhaj)	associates
bhaṇati (√bhaṇ)	speaks, recites
dāna (n.)	alms, giving, gift
evaṃ (indec.)	thus
jīnāti (√ji)	conquers
kadariya (m.)	miser, avaricious person
kodha (m.)	anger
khippam (indec.)	quickly, immediately
paṇḍita (m.)	wise man
pāpaka (adj.)	evil
sacca (n.)	truth
sādhu (m.)	good man
(adj.)	good
vāyamati (vi + a + √yam)	strives, tries
vaṇṇa (m.)	appearance, colour, praise, quality
yadā (indec.)	when...
tadā (indec.)	then...

C. Conjugation practice

	√ruc, to inform	√bhaj, to associate	√bhaṇ, to recite
Ahaṃ	ruceyyāmi , I should inform	bhajeyyāmi , I should associate	bhaṇeyyāmi , I should recite
Tvaṃ	ruceyyāsi , you should inform	bhajeyyāsi , you sh. associate	bhaṇeyyāsi , you should recite
So/Sā	ruceyya , s/he should. inform	bhajeyya , s/he sh. associate	bhaṇeyya , s/he should. recite
Mayaṃ	ruceyyāma , we should inform	bhajeyyāma , we sh. associate	bhaṇeyyāma , we should recite
Tumhe	ruceyyātha , you should inform	bhajeyyātha , you sh. associate	bhaṇeyyātha , you should recite
Te	ruceyyuṃ , they should inform	bhajeyyuṃ , they sh. associate	bhaṇeyyuṃ , should they recite
	√ji, to conquer	√yam, to strive	√vap, to sow
Ahaṃ	jeyyāmi , I should conquer	yameyyāmi , I should strive	vapeyyāmi , I should sow
Tvaṃ	jeyyāsi , you should conquer	yameyyāsi , you should strive	vapeyyāsi , you should sow
So/Sā	jeyya , s/he should conquer	yameyya , s/he should strive	vapeyya , s/he should sow
Mayaṃ	jeyyāma , we should conquer	yameyyāma , we should strive	vapeyyāma , we should sow
Tumhe	jeyyātha , you should conquer	yameyyātha , you should strive	vapeyyātha , you should sow
Te	jeyyuṃ , they should conquer	yameyyuṃ , they should strive	vapeyyuṃ , they should sow

Exercise 12-A Translate into English.

1. "Gāmaṃ no gaccheyyāma."
2. "Buddhopi* Buddhassa bhaṇeyya vaṇṇaṃ."
3. "Na bhaje pāpake mitte."
4. "Saccaṃ bhaṇe, na kujjheyya."
5. "Dhammaṃ vo desessāmi."
6. Sace ahaṃ saccāni bujjheyyāmi te āroceyyāmi.
7. Yadi tvaṃ vāyameyyāsi khippaṃ paṇḍito bhaveyyāsi.
8. Yāva tumhe maṃ passeyyātha tāva idha tiṭṭheyyātha.
9. Sace bhikkhū dhammaṃ deseyyumaṃ mayaṃ sādhuṃ suṇeyyāma.
10. Sādhu bhante, evaṃ no kareyyāma.
11. Yadi tvaṃ mayā saddhiṃ gantaṃ iccheyyāsi tava jananiṃ ārocetvā āgaccheyyāsi.
12. Amhesu ca tumhesu ca gahapatayo na khujjheyyumaṃ.
13. Sace dhammaṃ sutvā mayi saddhā tava uppajjeyya ahaṃ tvaṃ adhipatiṃ kareyyāmi.
14. Yāva tumhe muttiṃ labheyyātha tāva appamādena vāyameyyātha.
15. "Akkodhena jine kodhaṃ - asādhumaṃ sādhuṃ jine jine kadariyaṃ dānena - saccena alikavādināṃ."
16. "Khippaṃ vāyama - paṇḍito bhava."

Exercise 12-B Translate into Pāḷi.

1. You should not go with him.
2. Children, you should always speak the truth.
3. Rev. Sir. I should like to ask a question from you.
4. Well, you should not be angry with me thus.
5. I shall not go to see your friend until I receive a letter from you.
6. You should endeavour to overcome your anger by patience.
7. If you would listen to my advice, I would certainly go with you.
8. You should tell me if he were to send a book to you.
9. We should like to hear the doctrine from you, Rev. Sir.
10. By giving we should conquer the misers.
11. We should not be born in evil state until we should understand the truths.
12. Would you go immediately and bring the letter to me?
13. If a good person were to associate with a wicked person, he may also become a wicked person.
14. Should wicked persons associate with the wise, they would soon become good men.
15. If you should hear me well, faith should arise in you.

***Buddho + api = Buddhopi**

Lesson XIII

A. Relative Pronouns (ya) & 3rd Person Personal Pronouns (ta)

ya - who, he who, she who, they who, whoever, what						
	SINGULAR			PLURAL		
	masculine	neuter	femenine	masculine	neuter	femenine
Nom.	yo	yaṃ	yā	ye	ye, yāni	yā(yo)
Acc.	yaṃ		yaṃ			
Gen.	yassa		yassā, yāya	yes(ān)aṃ		yās(ān)aṃ
Dat.						
Instr.	yena		yāya	ye(b)hi		yā(b)hi
Abl.	yamhā, yasmā					
Loc.	yamhi, yasmim		yassaṃ, yāyaṃ	yesu		yāsu

ta - he, she, it, they (and by extension: this, that, those)						
	SINGULAR			PLURAL		
	masculine	neuter	femenine	masculine	neuter	femenine
Nom.	so	naṃ, taṃ	sā	ne, te	ne, te, nāni, tāni	nā(yo), tā(yo)
Acc.	naṃ, taṃ		naṃ, taṃ			
Gen.	nassa, tassa		tissā(ya), tassā(ya), tāya	nes(ān)aṃ, tes(ān)aṃ		tās(ān)aṃ
Dat.						
Instr.	nena, tena		nāya, tāya	ne(b)hi, te(b)hi		nā(b)hi, tā(b)hi
Abl.	(na-/ta-)mhā, (na-/ta-)smā					
Loc.	(na-/ta-)mhi, (na-/ta-)smim		(ti-/ta-)ssam, tāyam	nesu, tesu		tāsu

The pronouns **ya** and **ta** are frequently used together forming the so-called correlative sentence construction:

- **Yo** Dhammaṃ passati **so** Buddhaṃ passati, **he who** sees the Dhamma (**he**) sees the Buddha.
- **Yo** gilānaṃ upaṭṭhāti **so** maṃ upaṭṭhāti, **he who** serves the sick (**he**) serves me.
- **Yaṃ** hoti **taṃ** hotu, Be it as it may, literally “**what** is **that** be”
- **Yaṃ** icchasi **taṃ** vadehi, say what you wish, literally “**what** you wish **that** you say”

demonstrative personal pronoun eta - that (over there)						
	SINGULAR			PLURAL		
	masculine	neuter	femenine	masculine	neuter	femenine
Nom.	eso	etaṃ	esā	ete	ete, etāni	etā(yo)
Acc.	etaṃ		etaṃ			
Gen.	etassa		etissā(ya), etassā, etāya	etes(ān)aṃ		etās(ān)aṃ
Dat.						
Instr.	etena		etāya	ete(b)hi		etā(b)hi
Abl.	etamhā, etasmā					
Loc.	etamhi, etasmim		e(ti-/ta-)ssam, etāyam	etesu		tāsu

It may readily be perceived that the above demonstratives are formed simply by prefixing **e-** to **so**, **sā** and **taṃ**. As in the case of **eso**, **esā** and **etaṃ**, the **-t-** may be replaced all through by **-n-**, so that we obtain the forms: **enena**, **enaṃ**, **enāya**, etc. These forms are also used in referring to a noun already mentioned.

B. The Interrogative Pronoun

ka - who, which?						
	SINGULAR			PLURAL		
	masculine	neuter	femenine	masculine	neuter	femenine
Nom.	ko	kaṃ, kiṃ	kā	ke	ke, kāni	kā, kāyo
Acc.	kaṃ				ye, yāni	
Gen.	kassa, kissa		kāya, kassā	kes(ān)aṃ		kās(ān)aṃ
Dat.						
Instr.	kena		kāya	ke(b)hi		kā(b)hi
Abl.	kamhā, kasmā					
Loc.	kamhi, kasmīṃ, kimhi, kismīṃ		kāya, kāyaṃ	kesu		kāsu

kaci - any						
	SINGULAR			PLURAL		
	masculine	neuter	femenine	masculine	neuter	femenine
Nom.	koci	kaṃci, kiṃci	kāci	keci	keci, kānici	kā(yo)ci
Acc.	kaṃci				yeci, yānici	
Gen.	kassaci, kissaci		kāyaci, kassāci	kes(ān)aṃci		kās(ān)aṃci
Dat.						
Instr.	kenaci		kāyaci	ke(b)hici		kā(b)hici
Abl.	kamhāci, kasmāci					
Loc.	kamhi, kasmīṃ, kimhi, kismīṃ		kāyaci, kāyaṃci	kesuci		kāsuci

The following adjectives are declined like ya :			
añña	another	katama	what? which? (generally of many)
annatara	certain	pacchima	West
apara	other, subsequent, Western	para	other, different
dakkhiṇa	South	pubba	first, foremost, Eastern, earlier
eka	one, certain, some	puratthima	East
itara	different, the remaining	sabba	all
katara	what? which? (generally of the two)	uttara	higher, superior, Northern

Añña, aññatara, itara, eka are sometimes declined in the Dative and Genitive feminine singular as: **aññissā, aññatarissā, itarissā** and **ekissā** respectively; in the Locative feminine singular as: **aññissam, aññatarissam, itarissam** and **ekissam** respectively.

Pubba, para, apara are sometimes declined in the Ablative masculine singular, as: **pubbā, parā, and aparā** respectively; in the locative masculine singular, as: **pubbe, pare, and apare** respectively.

New words			
ādāya (dā with ā)	having taken	disā (f.)	quarter, direction
kiṃ (indec.)	Why? what?	nu (indec.)	pray, I wonder!
nāma {	(noun)	payojana (n.)	use, need
	(indeclinable)	vā (indec.)	either, or

Exercise 13-A Translate into English.

1. Ko nāma tvaṃ?
2. Ko nāma eso?
3. Ko nāma te ācariyo?
4. Idāni eso kiṃ karissati?
5. Kiṃ tvaṃ etaṃ pucchasi?
6. Esā nārī te kiṃ hoti?
7. Sve kimete* karissanti?
8. Kassa bhikkhussa taṃ potthakaṃ pesessāma?
9. Tesaṃ dhanena me kiṃ payojanaṃ?
10. Ko jānāti kimeso* karissatī'ti?'
11. Kissa phalaṃ nāma etaṃ?
12. Kāyaṃ disāyaṃ tassā janāni idāni vasati?
13. Kassa dhammaṃ sotuṃ ete icchanti?
14. “Yo Dhammaṃ passati so Buddhaṃ passati, yo Buddhaṃ passati so Dhammaṃ passati.”
15. Yaṃ tvaṃ icchasi taṃ etassa arocehi.
16. Yaṃ te karonti tameva** gahetvā paraṃ lokaṃ gacchanti.
17. Yassaṃ disāyaṃ so vasati tassaṃ disāyaṃ etepi*** vasituṃ icchanti.
18. Eso naro ekaṃ vadati, esā nārī aññaṃ vadati.
19. Paresaṃ bhaṇḍāni mayaṃ na gaṇhāma.
20. Etāni phalāni mā tassa sakuṇassa detha.
21. Idāni sabbepi*** te Bhikkhū uttarāya disāya aññatarasmiṃ ārāme vasanti.
22. Etasmiṃ nagare sabbe narā aparaṃ nagaraṃ agamiṃsu.
23. Kiñci*** kātuṃ so na jānāti.
24. Katamaṃ disaṃ tumhe gantuṃ iccheyyātha - puratthimaṃ vā dakkhiṇaṃ vā pacchimaṃ vā uttaraṃ vā?
25. Katarāya disāya tvaṃ suriyaṃ passasi - pubāyaṃ vā aparāyaṃ vā?

***kiṃ** + **ete/eso** = **kimete/kimeso** When a niggahita (**ṃ**) is followed by a vowel, it is sometimes changed into **m**. See note in Exercise 10-A. **Kiṃ** can mean “why” when used adverbially. In these situations, **kiṃ** is indeclinable, i.e. no change across cases, genders and numbers.

****taṃ** + **eva** = **tameva**.

*****ete/sabbe/kiñci** + **api** = **etepi/sabbepi/kiñci**

Exercise 13-B Translate into Pāḷi.

1. Who is she?
2. What is his name?
3. In which direction did he go?
4. Is he a relative of yours?
5. What is the name of that fruit?
6. From whom did you buy those books?
7. With whom shall we go today?
8. In whose garden are those boys and girls playing?
9. In which direction do you see the sun in the morning?
10. Of what use is that to him or to her?
11. To whom did he give those presents?
12. What is the use of your wealth, millionaire? You are not going to take all that with you to the other world. Therefore* eat well. Have no attachment to your wealth. Grief results thereby.** Do merit with that wealth of yours. Erect hospitals for the sick schools for children, temples for monks and nuns. It is those good actions you take with you when you go to the other world.
13. Those who do good deeds are sure to be born in good states.
14. Let him say what he likes.
15. We did not write all those letters.
16. You should not tell others all that you see with your eyes.
17. We like to live in cities in which wise men live.

*Use **tasmā**.

Use **tena.

Lesson XIV

Participles

In Pāṇi there are six kinds of participles, viz.:

- | | |
|----------------------------------|-----------------------------|
| ✓ Present Active participles, | ✓ Past Active Participles, |
| ✓ Present Passive Participles, | ✓ Past Passive Participles, |
| ✓ Past Indeclinable Participles, | ✓ Potential Participles |

The Present Active Participles are formed by adding **-anta** or **-māna** to the root or to the stem:

- √paṭh+ anta = paṭhanta, reading
- paṭha + māna = paṭhamāna, reading

The Present Passive Participles are formed by adding the Passive infix **-ya-** between the root or stem and the suffix **-māna**. If the ending of the root or stem is **-a** or **-ā**, it is changed into **-i**:

- √su + ya + māna = sūyamāna, being heard
- suṇā + ya + māna = suṇiyamāna, being heard

Generally these suffixes are added to the forms which the verbal stems assume before the third person plural terminations of the present tense (**-ti**). These participles are inflectional and agree with the noun or pronoun they qualify in gender, number and case. They are also used when contemporaneity of action is to be indicated. The sense of the English words “as”, “since”, “while”, “whilst” may be expressed by them.

Declension of paṭhanta in the masculine		
	SINGULAR	PLURAL
Nominative	paṭha m , paṭhanto	paṭhanto, paṭhantā
Accusative	paṭhanta m	paṭhante
Genitive	paṭha to , paṭhantassa	paṭhatam, paṭhantānam
Dative		
Instrumental	paṭha tā , paṭhantena	paṭhante(b)hi
Ablative	paṭha tā , paṭhantamhā, paṭhantasmā	
Locative	paṭha ti , paṭhante, paṭhantamhi, paṭhantasmim	paṭhantesu
Vocative	paṭha m , paṭha, paṭhā	paṭhanto, paṭhantā

Declension of paṭhanta in the neuter		
	SINGULAR	PLURAL
Nominative	paṭha m	paṭhantā, paṭhantāni
Accusative	paṭhanta m	paṭhante, paṭhantāni
Genitive	paṭha to , paṭhantassa	paṭhatam, paṭhantānam
Dative		
Instrumental	paṭha tā , paṭhantena	paṭhante(b)hi
Ablative	paṭha tā , paṭhantamhā, paṭhantasmā	
Locative	paṭha ti , paṭhante, paṭhantamhi, paṭhantasmim	paṭhantesu
Vocative	paṭha m	paṭhantā, paṭhantāni

Declension of paṭhanta in the feminine		
	SINGULAR	PLURAL
Nominative	paṭhantī	paṭhantī, paṭhantiyo
Accusative	paṭhantiṃ	
Genitive	paṭhantiyā, paṭhantiyā	paṭhantīnaṃ
Dative		paṭhantī(b)hi
Instrumental		
Ablative		paṭhantīsu
Locative		paṭhantī, paṭhantiyo
Vocative	paṭhantī	

The Present Participles ending in **-māna** are declined like **nara**, **kaññā** and **phala**; as **paṭhamāno** (m.), **paṭhamānā** (f.) and **paṭhamānaṃ** (n.).

Illustrations:

- **gacchanto puriso**, going man/the man who is going.
- **gacchantassa purisassa**, to the man who is going.
- **paṭhantī** or **paṭhamānā itthī**, the woman who is reading.
- **so vadamāno gacchati**, he goes speaking.
- **patamānaṃ phalaṃ**, the falling fruit.
- **rakkhīyamānaṃ nagaraṃ**, the city that is being protected.
- **ahaṃ magge gacchanto taṃ purisaṃ passiṃ**, I saw that man while I was going on the way.

The Past Active and Passive participles are formed by adding the suffix **-ta**, or **-na** after **d**, to the root or to the stem. If the ending of the root is **-a**, it is often changed into **-i**.

Examples:

- **vñā + ta = ñāta**, known
- **vsu + ta = suta**, heard
- **paṭha + ta = paṭhita**, read
- **rakkha + ta = rakkhita**, protected
- **chidi + na = chinna**, cut
- **bhidi + na = bhinna**, broken

These are also inflectional and agree with the noun or pronoun they qualify in gender, number and case. They are often used to supply the place of verbs, sometimes in conjunction with the auxiliary **asa** and **hu**, “to be”.

Illustrations:

- **so gato**, he went or he is gone.
- **ṭhito naro**, the man who stood.
- **ṭhitassa narassa**, to the man who stood or to the man standing.
- **ṭhitāya nāriyā**, to the woman who stood.
- **Buddhena desito dhammo**, the Doctrine preached by the Buddha.
- **sissehi pucchitassa pañhassa**, to the question asked by the pupils.

The Potential Participles are formed by adding the suffix **-tabba** to the root or stem with or without. If the ending of the root is **-a**, it is often changed into **-i**.

Examples:

- **vdā + tabba = dātabba**, should or must be given.
- **vñā + tabba = ñātabba**, should be known.
- **paṭha + tabba = paṭhitabba**, should be read.

These participles too agree with the noun or pronoun they qualify in gender, number and case. The agent is put in the Instrumental.

Illustrations:

- **janako vanditabbo**, the father should be saluted.
- **jananī rakkhitabbā**, the mother should be protected.
- **cittaṃ rakkhitabbaṃ**, the mind should be guarded.
- **tayā gantabbaṃ**, you should go.
- **sāvakehi dhammo sotabbo**, the Doctrine should be heard by the disciples.

EXAMPLES				
Root	Pres. Active Participle	Present Passive Participle	Past Participle	Potential Participle
vdā	denta	dīyamana	dinna	dātabba
vdis*	desenta, desamāna	desīyamāna, passiyamāna	desita, diṭṭha	desetabba, passitabba
	passanta, passamāna			
vbhuj	bhuñjanta, bhuñjamāna	bhuñjīyamāna	bhutta	bhuñjitabba
vgam	gacchanta, gacchamāna	gacchīyamāna	gata	gantabba
vgah+ṇa	gaṇhanta, gaṇhamāna	gayhamāna	gahita	gahetabba
vkār	karonta, kurumāna	kayiramāna, karīyamāna	kata	kattabba, kātabba
vpā	pibanta, pibamāna	pīyamāna	pīta	pātabba
	pivanta, pivamāna			
vsu	suṇanta, suṇamāna	sūyamāna	suta	sotabba, suṇitabba

*vdis; to preach, to see → **desenta**, preaching; **passanta**, seeing.

New words	
atthi (vas)	is, there is
aviheṭṭhayanta (pres. part. a + vi + heṭṭha)	not hurting
bhūta (n.)	being
carati (vcar)	wanders
khaggavisāṇakappa (m.)	like a rhinoceros
nidhāya (ind. p. p. ni + dhā)	having left aside
pema (m.)	attachment, love
sahāya (m.)	friend
taṇhā (f.)	craving
upasaṅkamati (upa + saṃ + vkam)	approaches

Exercise 14-A Translate into English.

1. “Evaṃ me sutam.”
2. Mayi gate so āgato.
3. Kiṃ tena katam?
4. So tassa vaṇṇam bhaṇamāno maṃ upasaṃkami.
5. Ahaṃ magge gacchanto tasmim rukkhe nisinnam sakuṇam passim.
6. Bhikkhūhi lokassa dhammo desetabbo.
7. Puññaṃ kattabbaṃ, pāpaṃ na kātappaṃ.
8. Ajja etena maggena mayā gantappaṃ.
9. Sabbā itthiyo dhammaṃ sunantiyo etāya sālāya nisīdimsu.
10. Paṇḍitā yaṃ yaṃ desam bhajanti tattha tattheva pūjitā honti.
11. Buddhena bujjhitāni saccāni mayāpi bujjhitabbāni.
12. Paraṃ lokaṃ gacchante tayā katam puññaṃ vā pāpaṃ vā tayā saddhim gacchati.
13. Thito vā nisinno vā gacchanto vā sayanto (or sayāno) vā ahaṃ sabbesu sattesu mettam karomi.
14. Vejjasālāya vasantānaṃ gilānānaṃ pure osadham dātappaṃ, pacchā aparesam dātappaṃ.
15. Kiṃ nu kattabban'ti ajānantā te mama purato aṭṭhamso.
16. “Pemato* jāyati soko - pemato jāyati bhayaṃ - Pemato vippamuttassa - natthi** soko kuto bhayaṃ.”
17. “Taṇhāya jāyati soko - taṇhāya jāyati bhayaṃ - Taṇhāya vippamuttassa - natthi soko kuto bhayaṃ.”
18. Ekasmim samaye aññataro devo rattiyaṃ Buddhaṃ upasaṃkamitvā saddhāya vanditvā bhūmiyaṃ aṭṭhāsi. Thito so devo Buddhaṃ ekaṃ pañhaṃ pucchi. Pucchantassa devassa Buddha evaṃ dhammaṃ desesi.
19. Te gaṅgāyaṃ nahāyante mayaṃ passimhā.
20. “Sabbesu bhūtesu nidhāya daṇḍam
 Aviheṭṭhayaṃ aññatarampi tesam
 Na puttam iccheyya kuto sahāyaṃ
 Eko care Khaggavisāṇakappo.”

*to is another suffix for forming the Ablative.

**na + atthi = natthi

Exercise 14-B Translate into Pāli.

1. This was done by you.
2. The branch was cut by him.
3. I saw a man going in the street.
4. She stood saluting the sage.
5. I came home when he had gone to school.
6. The monkeys ate the fallen fruits.
7. They saw her sitting in the hall.
8. You should not bathe in the river.
9. Let him do what should be done.
10. Thus should it be understood by you.
11. The books written by me should not be given to them.
12. My friends saw the jewel that was thrown into the fire.
13. I sat on the ground listening to the doctrine preached by the monks.
14. The virtuous should do much merit.
15. The people saw the sick persons drinking medicine given by the physician.

Lesson XV

A. Demonstrative Pronouns

THIS	Masculine singular	Neuter singular	Feminine singular	
nominative	ayaṃ	idaṃ, imaṃ	ayaṃ	this
accusative	imaṃ		imaṃ	
genitive	(im)assa, imissa	(im)assa	imāya	of this
dative				to•for this
instrumental	iminā, aminā, anena	iminā, aminā, anena		by•with this
ablative	(im)asmā, (im)amhā	(im)asmā, (im)amhā	imissā(ya), assā(ya)	from this
locative	(im)asmiṃ, imamhi	(im)asmiṃ, imamhi	imissamṃ, imissā, imāsamṃ	in•on this
THESE	Masculine plural	Neuter plural	Feminine plural	
nominative	ime	imāni	imā(yo)	these
accusative				
genitive	(im)esaṃ, (im)esānaṃ		(im)āsaṃ, imāsānaṃ	of these
dative				to•for these
instrumental	(im)ehi, imebhi		imā(b)hi	by•with these
ablative				from these
locative	(im)esu		imāsu	in•on these
THAT	Masculine singular	Neuter singular	Feminine singular	
nominative	asu, amu	aduṃ	asu, amu	that
accusative	amuṃ	aduṃ, amuṃ	amuṃ	
genitive	amuno, amussa, adussa		amussā, amuyā	of that
dative				to•for that
instrumental	amunā	amuyā	amuyā	by•with that
ablative	amusmā, amumhā			from that
locative	amusmiṃ, amumhi		amussaṃ, amuyaṃ	in•on that
THOSE	Masculine plural	Neuter plural	Feminine plural	
nominative	amū, amuyo	amū(ni)	amū, amuyo	those
accusative				
genitive	amūs(ān)aṃ			of those
dative				to•for those
instrumental	amū(b)hi			by•with those
ablative				from those
locative	amūsu			in•on those

B. Adjectives

In Pāḷi, adjectives are inflectional and they agree with the substantives they qualify in gender, number and case, and just like nouns, they may be divided into those whose stem ends in a vowel and those the stem of which ends in a consonant. Adjectives closely intertwine with substantives in regard to usage: The noun **daṇḍī** (masculine) has for instance the sense of an adjective: “the one carrying a stick”, but it is used as a noun to designate a wandering monk, a mendicant. See also lesson XXII for more details on this. Another example could be **paṇḍito naro**, “the wise man”, or simply **paṇḍito**, “the wise”. Here the adjective acts as a noun.

1. Adjectives ending in **-a** are declined in the masculine, neuter and feminine like **nara**, **phala** and **kaññā** respectively. Some adjectives declined like the aforementioned substantives which are to be fully declined by taking as guide the nominative singular form are:

STEM	NOMINATIVE SINGULAR FORMS			MEANING
	MASCULINE	FEMININE	NEUTER	
āmaka	āmako	āmakā	āmakam	raw
bāla	bālo	bālā	bālam	fool
paṇḍita	paṇḍito	paṇḍitā	paṇḍitam	wise
antima	antimo	antimā	antimam	last
dīgha	dīgho	dīghā	dīgham	long
dūra	dūro	dūrā	dūram	far
gambhīra	gambhīro	gambhīrā	gambhīram	deep
kaṇha	kaṇho	kaṇhā	kaṇham	black
khema	khemo	khemā	khemam	calm
khuddaka	khuddako	khuddakā	khuddakam	small
mahanta	mahanto	mahantā	mahantam	big
majjhima	majjhimo	majjhimā	majjhimam	middle
nīca	nīco	nīcā	nīcam	mean, low
nīla	nīlo	nīlā	nīlam	blue
pāpa	pāpo	pāpā	pāpam	evil
pharusa	pharuso	pharusā	pharusam	harsh
pīta	pīto	pītā	pītam	yellow
rassa	rasso	rassā	rassam	short
ratta	ratto	rattā	rattam	red
seta	seto	setā	setam	white
sīta	sīto	sītā	sītam	cold, cool
sukhita	sukhito	sukhitā	sukhitam	happy, healthy
sukkha	sukkho	sukkhā	sukkham	dry
taruṇa	taruṇo	taruṇā	taruṇam	young
ucca	ucco	uccā	uccam	high
uṇha	uṇho	uṇhā	uṇham	hot

In some cases the feminine noun can be formed by means of **-ī** from nouns ending in **-a**, which then is declined like **nadī**. **Not to be confounded with masculine adjectives ending in -ī**. See lesson X b for similar construction.

	MASCULINE	FEMININE
nara	naro (man)	nārī (woman)
deva	devo (king, god)	devī (queen, goddess)

2. Adjectives ending in -i are declined in the masculine and neuter like **muni** and **aṭṭhi**. The feminine is declined like **nadī** by adding -nī as a suffix (at the end of the word) or -nī/-ni- as an infix (inside the word).

bhūri, abundant (feminine declination)		
	SINGULAR	PLURAL
Nom.	bhūrinī	bhūrinī, bhūriniyo
Acc.	bhūrinim	
Gen.	bhūriniyā	bhūrinīnaṃ
Dat.		bhūrinī(b)hi
Instr.		
Abl.		
Loc.	bhūriniyā, bhūriniyaṃ	bhūrinīsu
Voc.	bhūrinī	bhūrinī, bhūriniyo

bhūri, abundant (masculine declination)		
	SINGULAR	PLURAL
Nom.	bhūri	bhūrī, bhūrayo
Acc.	bhūrim	
Gen.	bhūrino/bhūriṣṣa	bhūrīnaṃ
Dat.		
Instr.	bhūrinā	bhūrī(b)hi
Abl.	bhūrinā/-mhā/-smā	
Loc.	bhūrimhi/-smim	bhūrīsu
Voc.	bhūri	bhūrī, bhūrayo

3. Adjectives ending in -ī are declined in the masculine like **daṇḍī**, and the feminine is declined like **nadī** by adding -nī as a suffix (at the end of the word) or -nī/-ni- as an infix (inside the word), before which final ī of the stem form is shortened. As for the neuter form, final -ī is shortened to -i and is declined like **aṭṭhi** (for there are no neuter nouns ending in -ī). Some examples for this kind of adjectives are: **eṣī**, wishing; **ekākī**, solitary; **cārī**, roaming; **sūrī**, wise; **jayī**, victorious.

ekākī, solitary (feminine declination)		
	SINGULAR	PLURAL
Nom.	ekākinī	ekākinī, ekākiniyo
Acc.	ekākinim	
Gen.	ekākiniyā	ekākinīnaṃ
Dat.		ekākinī(b)hi
Instr.		
Abl.		
Loc.	ekākiniyā, ekākiniyaṃ	ekākinīsu
Voc.	ekākinī	ekākinī, ekākiniyo

ekākī, solitary (masculine declination)		
	SINGULAR	PLURAL
Nom.	ekākī	ekākī, ekākino
Acc.	ekākim/ekākinaṃ	
Gen.	ekākino/ekākissa	ekākīnaṃ
Dat.		
Instr.	ekākinā	ekākī(b)hi
Abl.	ekākinā/-imhā/-ismā	
Loc.	ekākini/-imhi/-ismim	ekākīsu
Voc.	ekākī	ekākī, ekākino

A numerous class of masculine adjectives are derived from nouns by means of suffix -ī (an adjectival suffix not to be confounded with the feminine noun suffix -ī). Some of them are:

SUBSTANTIVE	ADJECTIVE
pāpa , sin	pāpī , sinful
dhamma , religion	dhammī , religious
māna , pride	mānī , proud
soka , sorrow	sokī , sorrowful

4. Adjectives ending in -u are declined in the masculine and neuter like **bhikkhu** and **cakkhu**. The feminine is declined like **nadī** by adding -nī as a suffix (at the end of the word) or -nī/-ni- as an infix (inside the word). Some of them are: **bahu**, many; **sādu**, agreeable; **sādhu**, good; **dattu**, stupid.

5. Adjectives ending in -ū are declined in the masculine like **abhibhū** and in the feminine like **nadī** by adding -nī as a suffix (at the end of the word) or -nī/-ni- as an infix (inside the word). As for the neuter form, final -ū is shortened to -u and is declined like **cakkhu** (for there are no neuter nouns ending in -ū). Some of them are: **niddālū**, sleepy; **pabhū**, powerful; **mattaññū**, temperate; **kataññū**, grateful.

Some adjectives may be formed by adding **-vant** to nouns ending in **-a** and **-ā**, and **-mant** to nouns ending in **-i** and **-u**. These terminations may also appear written here and there as **-vantu/-mantu** or **-vanta/-manta**, but this makes no difference in terms of declination. These adjectives can also take the role of nouns, the declination and use of cases being identical. Examples:

bala + vant = balavant, powerful
guṇa + vant = guṇavant, virtuous

bandhu + mant = bandhumant, having relatives
dhiti + mant = dhitimant, courageous

These adjectives are declined much like **pacanta** (see Lesson XIV) with the exception of some irregularities in the nominative, accusative and vocative cases of the masculine and neuter forms, which are identical in all other cases. As in the case of the adjectives ending in **-a**, **guṇava(n)tī** and **cakkhuma(n)tī** are the feminine forms of the adjectives ending in **-vant** and **-mant**. They are declined like **nadī**, i.e. feminine nouns ending in **-ī**.

guṇavant, virtuous (in the masculine declination)		
	SINGULAR	PLURAL
Nominative	guṇavā, guṇavanto	guṇavanto, guṇavantā
Accusative	guṇavam, guṇavantam	guṇavanto, guṇavante
Genitive	guṇavato, guṇavantassa	guṇavatam, guṇavantānam
Dative		
Instrumental	guṇavatā, guṇavantena	guṇavante(b)hi
Ablative	guṇava(n)tā, -amhā, -asmā	
Locative	guṇavati, guṇavante, -amhi, -asmim	guṇavantesu
Vocative	guṇavā, guṇava, guṇavanta	guṇavanto, guṇavantā

guṇavant, virtuous (in the neuter declination)		
	SINGULAR	PLURAL
Nominative	guṇavam, guṇavantam	guṇavantāni
Accusative		
Genitive	guṇavato, guṇavantassa	guṇavatam, guṇavantānam
Dative		
Instrumental	guṇavatā, guṇavantena	guṇavante(b)hi
Ablative	guṇava(n)tā, -amhā, -asmā	
Locative	guṇavati, guṇavante, -amhi, -asmim	guṇavantesu
Vocative	guṇavam, guṇavantam	guṇavanto, guṇavantā

guṇavant, virtuous (in the feminine declination)		
	SINGULAR	PLURAL
Nominative	guṇavantī	guṇavantī, guṇavantiyo
Accusative	guṇavantiṃ	
Genitive	guṇavantiyā	guṇavantiṇam
Dative		guṇavanti(b)hi
Instrumental		
Ablative		
Locative	guṇavantiyā, guṇavantiyam	guṇavantiṣu
Vocative	guṇavantī	guṇavantī, guṇavantiyo

Some adjectives ending in **-vant** and **-mant**:

- **dhanavant**; rich
- **bhagavant**; blessed
- **yasavant**; famous
- **kulavant**; of good family
- **sotavant**; attentive, having ears
- **sīlavant**; virtuous
- **saddhāvant**; devoted
- **satimant**; mindful
- **cakkhumant**; having eyes
- **balavant**; powerful
- **paññavant**; wise
- **puññavant**; fortunate, meritorious
- **phalavant**; fruitful
- **himavant**; snow-having (the Himalayas)
- **vaṇṇavant**; colourful
- **bhānumant**; sun, radiant
- **buddhimant**; intelligent
- **bandhumant**; having relations

New words	
arahant (p.p.)	exalted, worthy, sanctified (noun or adjective)
āsana (n.)	seat
Bhagavant (adj.)	the Blessed One (an epithet for the Buddha)
namo (indec.)	honour, homage, praise, salutation
paṭipadā (f.)	course, path, practice, conduct
Sammāsambuddha (m.)	Fully Enlightened One

C. Address Form “bhavant”

The word **bhavant** - meaning “Venerable” - has **bhoto** as its genitive/dative form, being used as a polite form of address similar to the vocative form **bhante**, which seems to have been borrowed from a different prakrit dialect. Originally, these were from the present participle of the verb **bhavati**, “to become”, hence the literal meaning “the existing one, being”. The word **bhavant** do not occur in all cases, but those which may be encountered are as follows:

	SINGULAR	PLURAL
Nominative	bhavaṃ	bhavanto, bhonto
Accusative	bhavantam	bhavante
Genitive	bhoto	bhavatam,
Dative		bhavantānam
Instrumental	bhotā	bhavantehi
Vocative	bhavaṃ, bho	bhonto

Exercise 15-A Translate into English.

1. Kiṃ idaṃ?
2. Kassa imāni?
3. Iminā te kiṃ payojanaṃ?
4. Idaṃ mayhaṃ hotu.
5. Ko nāma ayaṃ puriso?
6. Ayaṃ me mātulānī hoti.
7. Idaṃ mayā kattabbaṃ.
8. Sabbhaṃ idaṃ asukena kataṃ.
9. Ayaṃ sāmi caṇḍo na hoti.
10. Ayaṃ me antimā jāti.
11. Ayaṃ seto asso khippaṃ na dhāvati.
12. Guṇavantehi ime gilānā saṅgaṇhitabbā.
13. “Yathā idaṃ tathā etaṃ - yathā etaṃ tathā idaṃ.”
14. “Idaṃ vo ñātīnaṃ hotu - sukhitā hontu ñātayo!”
15. “Tvaṃ etasmiṃ pabbate vasa, ahaṃ imasmiṃ pabbate vasissāmi.”
16. “Namo tassa Bhagavato arahato sammāsambuddhassa.”
17. Asmiṃ loke ca paramhi ca guṇavantā sukhena vasanti.
18. Asukāya nāma visikhāya asukasmiṃ ghare ayaṃ taruṇo vejjo vasati.
19. Imehi pupphehi Buddhaṃ pūjetha.
20. Mayaṃ imasmiṃ ārāme mahantāni rukkhāni passāma.
21. Imassa gilānassa uṇhaṃ udakaṃ dātabbaṃ.
22. Janako ucce āsane nisīdi, putto nīce āsane nisīdi.
23. Imesu pupphesu setāni ca rattāni ca pītāni ca pupphāni gahetvā gacchāhi.
24. Imāni khuddakāni phalāni mayaṃ na kiṇāma.
25. Iminā dīghena maggena ete gamissanti.

Exercise 15-B Translate into Pāḷi.

1. Who is this boy?
2. This is my book.
3. Who are these men?
4. He is living in this house.
5. This was done by me.
6. There is such a young doctor in this street.
7. Cold water should not be drunk by the sick.
8. He is the last boy in the school.
9. Did you see him sitting on this high seat?
10. Take these long sticks and throw into the fire.
11. May all these beings be happy!
12. I like to mount this white horse.
13. Bring those small books and give to these boys.
14. You should wash your face with this hot water.
15. These Exalted Ones understood the middle Path of the Buddha.
16. This Doctrine was preached by the Blessed One.
17. We shall go by this long way.
18. There are tall, big trees in this forest.
19. I shall take these white flowers - you may take those red flowers.
20. These are small ships.
21. Young men and women should always associate with the virtuous.
22. This city is protected by a powerful king.
23. The courageous do not run away through fear.
24. Little children are playing with these little dogs.
25. May the Blessed One preach the Doctrine to these monks and nuns!

Lesson XVI

A. Cardinal Numerals

1	eka	11	ekādasa
2	dvi	12	dvādasa, bārasa
3	ti	13	terasa, telasa
4	catu	14	cuddasa, catuddasa
5	pañca	15	pañcadasa, pañṇarasa
6	cha	16	sorasa, soḷasa
7	satta	17	sattadasa, sattārasa
8	aṭṭha	18	aṭṭhadasa, aṭṭhārasa
9	nava	19	ekūnavāsati
10	dasa	20	vīsati, vīsaṃ

21	ekavīsati	31	ekatimsati, ekatimsā
22	dvevīsati, dvāvīsati	32	dvattimsati, dvattimsā
23	tevīsati	33	tettimsati, tettimsā
24	catuvīsati	34	catuttimsati, catuttimsā
25	pañcavīsati	35	pañcatimsati, pañcatimsā
26	chabbīsati	36	chattimsati, chattimsā
27	sattavīsati	37	sattatimsati, sattatimsā
28	aṭṭhavīsati	38	aṭṭhatimsati, aṭṭhatimsā
29	ekūnatimsati	39	ekūna cattāḷisati
30	timsati, timsā	40	cattāḷisati, cattāḷisaṃ, cattāḷisā

49	ekūna paññāsa	100	sataṃ
50	pañṇāsa, paññāsā	200	dvi sataṃ
60	saṭṭhi	1,000	sahassaṃ
70	sattati	10,000	dasasahassaṃ, nahutaṃ
79	ekūnāsīti	100,000	satasahassaṃ, lakkhaṃ
80	asīti	10,000,000	koṭi
90	navuti	100,000,000	dasakoṭi
99	ekūnasataṃ	1,000,000,000	satakoṭi

Eka, **ti** and **catu** are declinable in the three genders. When **eka** is used in the sense of “some, certain, incomparable”, it is declinable in the three genders and in both numbers. Otherwise it is declined only in the singular.

Numerals from **dvi** to **aṭṭhārasa** are declined only in the plural. With the exception of **ti** and **catu**, all the other numerals are common to all genders.

These numerals agree with the noun they qualify in number and case. **Eka**, **ti**, and **catu** agree in gender also. Generally they are placed before the noun.

dvi (num.) two	
	all genders
Nominative	d(u)ve
Accusative	
Genitive	dvinnam
Dative	
Instrumental	dvī(b)hi
Ablative	
Locative	dvīsu

ti (num.) three				
	masculine	neuter	femenine	
Nominative	tayo	tīni	tisso	
Accusative				
Genitive	tiṇṇam	tiṇṇannam	tissannam	
Dative				
Instrumental	tī(b)hi			
Ablative				
Locative	tīsu			

catu (num.) four			
	masculine	neuter	femenine
Nominative	cattāro, caturo	cattāri	catasso
Accusative			
Genitive	catu(ssa)nnaṃ		
Dative			
Instrumental	catū(b)hi		
Ablative			
Locative	catusu, catūsu		

pañca (num.) five	
	all genders
Nominative	pañca
Accusative	pañca
Instrumental	pañca(b)hi
Dative	pañcannam
Ablative	pañca(b)hi
Genitive	pañcannam
Locative	pañcasu

Numerals from **ekūnavīsati** to **aṭṭha-navuti** and **koṭi** are treated as feminines and are declined only in the singular like feminine **i** (see **bhūmi**). **Tiṃsā**, **cattālīsā**, and **paññāsā** are declined like feminine **ā** (see **kaññā**). Numerals from **ekūnasata** to **lakkha** are declined only in the singular like the neuter **a** (see **phala**). When, however, numerals from **vīsati** and upwards are used collectively they take the plural:

- **dve vīsatiyo**, two twenties
- **tīṇi satāni**, three hundreds

B. Ordinal Numerals

- **Paṭhama** (first)
- **Dutiya** (second)
- **Tatiya** (third)
- **Catuttha** (fourth)
- **Pañcama** (fifth)
- **Chaṭṭha** (sixth)

The rest are formed by suffixing **-ma**, as **sattama** (seventh), **aṭṭhama** (eighth), etc.

The ordinals also agree with the noun they qualify in gender, number and case. In the masculine and neuter they are declined like **nara** and **phala** respectively. In the feminine **paṭhama**, **dutiya**, and **tatiya** are declined like **kaññā**. The ordinals from **catuttha** to **dasama** assume the feminine suffix **-ī** and are declined like **nārī**: **catuttha** + **ī** = **catutthī**, **sattama** + **ī** = **sattamī**, etc. The feminines of other ordinals are formed by adding **-ī** directly to the numerals, as **ekādasa** + **ī** = **ekādasī**.

C. Counting with “satam”

One way in which things are enumerated by the hundreds in Pāḷi is for the noun which is counted to be compounded with **satam**, “hundred”, with the number of hundreds specified by the preceding numeral, which agrees in number and case. That is, it is if in English one said “three youth-hundreds” instead of “three hundred youths”:

- **Tini mānavatasāni**, “three hundred youths”
- **Tihi mānavatasahi**, “with three hundred youths” (instrumental case)

Note that the entire compound takes the neuter gender of **satam** even though that which is counted is animate, and that **satam** appears in the plural.

New words	
divasa (m./n.)	day
ito (indec.)	hence, ago, from now, from here
māsa (m./n.)	month
pana (indec.)	but, however, further
pariccheda (m.)	limit, extent, chapter
saraṇa (n.)	refuge
sīla (n.)	morality, precept, virtue
vassa (m./n.)	year, rain

Exercise 16-A Translate into English.

1. Cattārimāni, bhikkhave, saccāni.
2. “Ekaṃ nāma kiṃ?”
3. Tīsu lokesu sattā uppajjanti.
4. Ekasmiṃ hatthe pañca aṅguliyo honti.
5. Ito sattame divase ahaṃ gamissāmi.
6. Mayaṃ tīṇi vassāni imasmiṃ gāme vasimhā.
7. Ayaṃ pana imasmiṃ potthake soḷasamo paricchedo hoti.
8. “Buddhaṃ saraṇaṃ gacchāmi.
Dutiyampi Buddhaṃ saraṇaṃ gacchāmi.
Tatiyampi Buddhaṃ saraṇaṃ gacchāmi.”
9. So tassa tiṇṇaṃ puttānaṃ cattāri cattāri katvā dvādasa phalāni adāsi.
10. Etasmiṃ ghare catasso itthiyo vasanti.
11. Yo paṭhamaṃ āgaccheyya so paṇṇākāraṃ labhēyya.
12. Imasmiṃ ghare ayaṃ tatiyā bhūmi.
13. Antimena paricchedena gahapatīhi pañca sīlāni rakkhitabbāni.
14. Guṇavanto sadā pañca sīlāni ca aṭṭhamiyaṃ cātuddasiyaṃ pañcadasiyaṃ ca aṭṭha sīlāni rakkhanti.
15. Bhikkhū paneva* dvisata sattavīsati sikkhāpadāni rakkhanti.
16. Tassa seṭṭhino catupaṇṇāsakoṭi dhanam atthi.
17. Ekasmiṃ māse tiṃsa divasā honti. Ekasmiṃ vasse pana tisata pañcasatṭhi divasā honti.
18. Imāya pāṭhasālāya pañcasatāni sissā uggaṇhanti.

*pana + eva = paneva

Exercise 16-B Translate into Pāli.

1. I gave him four books.
2. He lived three days in our house.
3. We have two eyes, but only one mouth.
4. There are thirty days in one month, and twelve months in one year.
5. They are now studying the twelfth chapter of the book.
6. Which of these two presents would you take?
7. The child bought three mangoes, ate one and took two home.
8. He will come on the 28th day of this month.
9. They took the Three Refuges and the five precepts to-day.
10. There were two hundred patients in the hospital yesterday.
11. Seven days hence my father will come to see me.
12. Some householders observe the ten precepts on the fifteenth day.
13. If you do evil, you will be born in the four evil states.
14. If you do good, you will be born in the seven states of happiness.
15. He gave five hundred and received thousand.
16. She brought three presents for her three little sisters.
17. My age is eighteen years.
18. In his 29th year he left home, and endeavouring for six years he understood the Four Truths and became a fully Enlightened One in his thirty-fifth year. After becoming a Buddha He preached the Doctrine for forty-five years.

Lesson XVII

A. The consonantal noun declension, nouns ending in -n

The three following lessons will be dealing with a special group of nouns, those with the so-called consonantal declension, which includes all nouns and adjectives whose stem ends in consonants **-n**, **-r** or **-s**. Nouns, the stem of which ends in a consonant, are rather few and special, the majority of the words included in this declension being adjectives ending in **-vat** or **-mat**, and all words ending in a nasal **-n** being considered by native grammarians as belonging to the vowel declension. See also lesson X for nouns ending in **-in**.

attā (stem form: attan) (m.) soul, self		
	SINGULAR	PLURAL
Nominative	attā	attāno
Accusative	attānaṃ, attamaṃ	
Genitive	attano	attānaṃ
Dative		
Instrumental	attena, attanā	attane(b)hi
Ablative	attanā, attamhā, attasmā	
Locative	attani	attanesu
Vocative	atta, attā	attāno

rājā (stem form: rājan) (m.) king		
	SINGULAR	PLURAL
Nominative	rājā	rājā, rājāno
Accusative	rājānaṃ, rājaṃ	
Genitive	rañño, rājino	raññaṃ, rājūnaṃ, rājānaṃ
Dative		
Instrumental	raññā, rājena	rājū(b)hi, rāje(b)hi
Ablative	raññā, rājamhā, rājasmā	
Locative	raññe, rājini, rājamhi, rājasmim	rājusu, rājūsu, rājesu
Vocative	rāja, rājā	rājāno

brahmā (stem form: brahman) (m.) Brahman		
	SINGULAR	PLURAL
Nominative	brahmā	brahma, brahmāno
Accusative	brahmānaṃ, brahamaṃ	brahmāno
Genitive	brahmuno, brahmassa	brahmānaṃ, brahmunaṃ
Dative		
Instrumental	brahmanā, brahmunā	brahme(b)hi, brahmū(b)hi
Ablative		
Locative	brahme, brahmani	brahmesu
Vocative	brahme	brahmāno, brahmā

Remark:

When the word **rājā** is used by itself in a sentence, it follows the above declension, but when it forms the last part of a compound as for instance in **dhammarājā**, **mahārājā**, etc., it follows the declension of masculine nouns in **-a**, like **deva**.

B. “Attan” as a reflexive

The form **attan** can be used as a reflexive pronoun, i.e. “oneself”, “himself”, “herself”, “yourself”, etc. commonly it remains in the singular in this usage when it is used adverbially, as in the example below, where it is in the instrumental case:

Yadā tumhe attanāva jāneyyātha, when you know this by yourselves.

C. The seven conjugation classes of verbs

Class	Root	Base particle	Present tense 3rd person
1 st	√ pac , to cook	a	√ pac + a + ti = pacati
	√ bhū , to be		√ bhū + a + ti = bhav + a + ti = bhavati
2 ^{nd*}	√ rudh , to hinder	ṁ/ñ ... a	√ ru -ṁ-dh + a + ti = rundhati
	√ bhuj , to eat		√ bhu -ñ-ja + a + ti = bhuñjati
3 rd	√ dīp , to shine	ya	√ dīp + ya + ti = dippati
	√ hā , to abandon		√ hā + ya + ti = hāyati
4 th	√ su , to hear	ṇu, ṇā, uṇā	√ su + ṇā/ṇu + ti = suṇāti/suṇoti
	√ pa + apa , to arrive		√ pa + apa + uṇā + ti = pāpuṇāti
5 th	√ ji , to conquer	nā	√ ji + nā + ti = jināti
	√ ki , buy	ṇā	√ ki + ṇā + ti = kiṇāti
6 th	√ tan , to spread	o, yira	√ tan + o + ti = tanoti
	√ kar , to do		√ kar + o/yira + ti = karoti/kayirati
7 th	√ cur , to steal	e, aya	√ cur + e/aya + ti = coreti/corayati

*In the 2nd conjugation too the conjugational sign is **a**, but **ṁ** is argumented before the final consonant of the root and is afterwards changed into the nasal of the group-consonant that follows. This rule applies only to the active voice.

New words	
amacca (m.)	minister
attha (m.)	matter, good, welfare, meaning
hi (indec.)	indeed
nātha (m.)	lord, refuge
pāsāda (m.)	palace
raṭṭha (n.)	country, kingdom, realm
saṅkilissati (saṃ + √kilis)	is defiled
siyā (v.) [3rd pers. singular subjunctive of asa]	to be
ti (indec.)	thus (used in quoting others)
vihaññati (vi + √han)	perishes
visujjhati (vi + √sudh)	is purified

Exercise 17-A Translate into English.

1. “Ayaṃ me attano attho.”
2. “Na me so attā.”
3. “Bhagavato etaṃ* atthaṃ āroceyyāma.”
4. “Dhammaṃ cara rāja!”
5. “Attā hi attano nātho - Ko hi nātho paro siyā.”
6. “Attānaṃ rakkhanto paraṃ rakkhati. Paraṃ rakkhanto attānaṃ rakkhati.”
7. Atīte pana amhākaṃ raṭṭhe guṇavā rājā ahosi.
8. Rañña likhitam* idaṃ lekhanam amaccā passantu!
9. Pāpakehi amaccehi rañño ko attho?
10. Amhākaṃ rājānaṃ passitum puratthimāya disāya dve rājāno āgatā.
11. Rājā attano mahesiyā saddhiṃ pāsāde vasati.
12. Catūhi disāhi cattāro rājāno āgantvā Bhagavantaṃ vanditvā etaṃ atthaṃ pucchimsu.
13. “Puttā me atthi** dhanam me atthi - Iti bālo vihaññati Attā hi attano natthi - Kuto puttā kuto dhanam.”
14. “Attanāva kataṃ pāpaṃ - attanā saṅkilissati Attanā akataṃ pāpaṃ - attanāva visujjhati.”

*ṃ is changed into m.

**me + atthi = matthi

Exercise 17-B Translate into Pāḷi.

1. I am my own master.
2. He advised himself.
3. These presents were sent by the king.
4. Good or evil is done by oneself.
5. The ministers taking their own sons went to the palace to see the king.
6. It is not good for kings to get angry with the people.
7. Virtuous kings are always respected by all.
8. He does not know his own good.
9. Righteous kings do not wish to associate with wicked kings.
10. By wisdom is one purified.
11. Ministers obtain wealth by means of kings.
12. He for his own good associates with kings and ministers.
13. Some kings perish on account of their greediness towards the countries of others.
14. The ministers told that matter to the king.
15. He does not shine like a king.

Lesson XVIII

A. The consonantal noun declension - nouns ending in -r

satthā (stem form: satthar), teacher		
	SINGULAR	PLURAL
Nominative	satthā	satthā, satthāro
Accusative	satthāraṃ	satthāro, satthāre
Genitive	satthu(no), satthussa	satthā(rā)naṃ, satthūnaṃ
Dative		
Instrumental	sattharā, satthārā, satthunā	satthāre(b)hi
Ablative		
Locative	satthari	satthāresu, satthusu
Vocative	sattha, satthā	satthāro

pitā (stem form: pitar), father		
	SINGULAR	PLURAL
Nominative	pitā	pitāro
Accusative	pitāraṃ	pitāro, pitāre
Genitive	pitu(no), pitussa	pitānaṃ, pitārānaṃ, pitūnaṃ, pitunnaṃ
Dative		
Instrumental	pitarā, pitunā	pitū(b)hi, pitāre(b)hi
Ablative		
Locative	pitari	pitāresu, pitusu
Vocative	pitā, pitā	pitāro

mātā (stem form: mātār), mother		
	SINGULAR	PLURAL
Nominative	mātā	mātāro
Accusative	mātāraṃ	mātāro, mātāre
Genitive	mātu(yā), mātuyā	mātānaṃ, mātārānaṃ, mātūnaṃ, mātunnaṃ
Dative		
Instrumental	mātārā, mātuyā	mātū(b)hi, mātāre(b)hi
Ablative		
Locative	mātari, māt(u)yā, māt(u)yaṃ	mātāresu, mātusu
Vocative	mātā, mātā	mātāro

The following nouns are also declined like **satthā**:

- **pitā***, father
- **bhātā***, brother
- **bhattā**, husband
- **ñātā**, knower
- **dātā**, giver
- **netā**, leader
- **mātā****, mother
- **dhītā/duhitā****, daughter
- **jetā**, conqueror
- **sotā**, hearer
- **kattā**, doer
- **vattā**, talker

*equally declined / **equally declined

B. Causal Forms

Causal forms define the verbal sense of “make something happen” instead of actively making it, so to say. They are formed by adding to the root the particle **-aya-**, often contracted to **-e-**, or adding the particle **-āpaya-**, which is often contracted to **-āpe-**. The verbal conjugation terminations of any tense are added afterwards. When not followed by a double consonant, the initial vowel often undergoes the so-called “Vuddhi substitution”, which literally means “growth” in Pāḷi, and which consists in the substitution of **o** for **u** and **e** for **i**. Sometimes the Vuddhi substitutes **e** and **o** are employed as a result from the contraction (shortening) of **aya** and **ava** respectively. Below are some examples of verb roots with their causative forms:

- **√kar**, to do; **kāre**, **kāraya**, **kārāpe**, **kārāpaya**, to cause to do
- **√pac**, to cook; **pāce**, **pācaya**, **pācāpe**, **pācāpaya**, to cause to cook
- **√gah**, to take; **gāhe**, **gāhaya**, **gāhāpe**, **gāhāpaya**, to cause to take
- **√mar**, to kill; **māre**, **māraya**, **mārāpe**, **mārāpaya**, to cause to kill
- **√sam**, to be appeased; **same**, **samaya**, **samāpe**, **samāpaya**, to cause to be appeased
- **√gam**, to go; **game**, **gamaya**, to cause to go; we find also: **gāme**
- **√chid**, to cut; **chede**, **chedaya**, **chedāpe**, **chedāpaya**, to cause to cut
- **√bhuj**, to eat; **bhoje**, **bhojaya**, **bhojāpe**, **bhojāpaya**, to cause to eat
- **√rudh**, to hinder; **rodhe**, **rodhaya**, **rodhāpe**, **rodhāpaya**, to cause to hinder
- **√bhid**, to break; **bhede**, **bhedaya**, **bhedāpe**, **bhedāpaya**, to cause to break
- **√su**, to hear; **sāve**, **sāvaya**, **sāvāpe**, **sāvāpaya**, to cause to hear
- **√bhū**, to be; **bhāve**, **bhāvaya**, etc...
- **√sī**, to lie down; **sāye**, **sāyaya**, **sayāpe**, **sayāpaya**, to cause to lie down
- **√nī**, to lead; **nāyaya**, **nayāpe**, **nayāpaya**, to cause to lead
- **√pucch**, to ask; **pucchāpe**, **pucchāpaya**, to cause to ask
- **√dā**, to give; **dāpe**, **dāpaya**, to cause to give
- **√ṭhā**, to stand; **ṭhāpe**, **ṭhāpaya**, to place (with **a** shortened)

Conjugation examples:

- **kāremi**, **kārayāmi**, **kārāpemi**, **kārāpayāmi** → I cause to do
- **kāresī**, **kārayasī**, **kārāpesī**, **kārāpayasī** → You cause to do

Intransitive verbs become transitive and ordinary transitive verbs take two objects when they assume causal forms. Examples:

- **Rukkho patati**, The tree falls.
 - **So rukkhāṃ pāṭeti**, He makes (causes) the tree (to) fall.
- **Dāso odanaṃ pacati**, The servant is cooking rice.
 - **So dāsaṃ odanaṃ pāceti**, He makes (causes) the servant (to) cook rice.

Sometimes the agent of the causal verb (the “indirect object”) is put in the instrumental case:

- **So dāsena odanaṃ pāceti**, “He makes rice to be cooked by the servant”.

In some cases the causal forms modify the original meaning of the verb:

- **√vac**, to speak / **vāceti**, reads.
- **√bhū**, to be / **bhāveti**, develops, cultivates.

Exercise 18-A Translate into English.

1. “Namatthu* satthuno.”
2. “Tayā sutam dhammam amhepi sāvehi.”
3. Satthā sāvake dhammam desāpeti (or sāvakehi).
4. Pitā puttam gāmam gameti.
5. Mātā attano dhītaram nahāpetvā pāṭhasālam pesesi.
6. Bhattā attano bhariyāya atithayo saṅgaṇhāpesi.
7. Dhītaro, dāsehi dārūni āharāpetvā aggiṃ dāpetha.
8. Dhītūhi mātaro ca pitaro ca rakkhitabbā, mātūhi ca pitūhi ca dhītaro rakkhitabbā.
9. Mātā dhītare satthāram vandāpeti.
10. Aham mātuyā ca pitarā ca saddhiṃ āramam gantvā te dhammam sāveśāmi.
11. Mātula, mayam pana tava nattāro homa. Tasmā no sādhuḥkaṃ uggaṇhāpehi.
12. Satthā sotāre saccāni bodhento gāmā gāmam nagarā nagaram vicarati.
13. Tesam raṭṭhe dhitimante netāre na passāma.
14. Mātari ca pitari ca ādarena mayham bhattā attano dhanena mahantaṃ gharam kārapetvā te tattha vasāpesi.

***namo** + **atthu** = **namatthu** (**atthu**, benedictive mood 3rd person singular of **Vasa**, to be)

Exercise 18-B Translate into Pāḷi.

1. Talkers are not always doers.
2. The leaders are not always conquerors.
3. My father taught my brother well and made him a leader of the country.
4. I made my mother give alms to the disciples of the Teacher.
5. My nephew is reading the letter sent by his father.
6. Virtuous daughters cause their husbands to treat their mothers and fathers well.
7. Daily my father and mother cultivate good-will towards all beings and advise us also to do likewise.
8. Of my two brothers one is a talker and the other is a doer.
9. I do not cause my servants to give food to my husband.
10. Let the Teacher cause the monks to preach the Doctrine. There will be knowers.
They will understand the Truth and make others realise their Deliverance.
11. Our father made our brothers cut the trees in the garden.
12. The conquerors caused the people to erect a large hall in the kingdom.
13. Daughters, you should not do evil, nor cause others to do evil.
14. The monks should neither dig the ground nor cause others to dig the ground.

Lesson XIX

A. The consonantal noun declension - nouns ending in -s

mana (stem form: manas), mind		
	SINGULAR	PLURAL
Nominative	manam	manā, manāni
Accusative		mane, manāni
Genitive	manaso, manassa	manānam
Dative		
Instrumental	manasā, manena	mane(b)hi
Ablative	man(as)ā, manamhā, manasmā	
Locative	manasi, mane, manamhi, manasmim	manesu
Vocative	mana, manā	manāni

The following nouns are declined like mana			
aha	day	sira	head
aya	iron	tama	darkness
ceta	mind	tapa	asceticism, control
chanda	wish, consent, metre	teja	majesty
oja	essence	ura	shoulder
pāya	water, milk	vaca	word
raja	dust	vaya	age
sara	lake	yasa	glory

B. Declension of nouns with diphthongic stem

go (m.) bull		
	SINGULAR	PLURAL
Nominative	go	gāvo, gavo
Accusative	gāvum, gavam, gāvam	
Genitive	gāvassa, gavassa	gavam, gunnam, gonam
Dative		
Instrumental	gāvena, gavena	go(b)hi
Ablative*	gavā, gavamhā, gavasmā	
Locative*	gave, gavamhi, gavasmim	gosu
Vocative	go	gāvo, gavo
*the first -a- may be either short or long: gavā/gāvā etc.		

The word **go** has a so-called “diphthongic stem” featuring the vowel **o**, which in the original Sanskrit language is the contraction of the vowel diphthong **au**, as **e** is the contraction of the vowel diphthong **ai**. Both diphthongs are present in Pāṇi only as **e** and **o**. In fact, All diphthongic stems have disappeared in Pāṇi; only one such stem remains, which is the above mentioned word **go**, “bull”.

C. Imperfect Tense

In this tense, as in the general past tense, **a-** is prefixed to the root. Sometimes an additional **-ṃ** is found in the 1st person. As a rule the aorist/past tense is more commonly used than the imperfect tense to express the past. It will be safer for the students to adopt the former (see lesson 7). The imperfect is of very rare occurrence.

	√paṭh, to read	√su, to hear	√vac, to speak
Ahaṃ	apaṭha(ṃ), I read	asuṇa(ṃ), I heard	avoca(ṃ)/āha(ṃ), I spoke
Tvaṃ	apaṭho, you read	asuṇo, you heard	avoco/āho, you spoke
So/Sā	apaṭhā, s/he read	asuṇā, s/he heard	avocā/āhā, s/he spoke
Mayaṃ	apaṭhamhā, we read	asuṇamhā, we heard	avoca-/āhamhā, we spoke
Tumhe	apaṭhattha, you read	asuṇattha, you heard	avoca-/āhattha, you spoke
Te	apaṭhū, they read	asū, they heard	avocū/āhū, they spoke

	√vand, to salute	√dhāv, to run	√gam, to go
Ahaṃ	avanda(ṃ), I saluted	adhāva(ṃ), I run	agama(ṃ), I went
Tvaṃ	avando, you saluted	adhāvo, you run	agamo, you went
So/Sā	avandā, s/he saluted	adhāvā, s/he run	agamā, s/he went
Mayaṃ	avandamhā, we saluted	adhāvamhā, we run	agamamhā, we went
Tumhe	avandattha, you saluted	adhāvattha, you run	agamattha, you went
Te	avandū, they saluted	adhāvū, they run	agamū, they went

D. Perfect Tense

The Perfect is characterised by the reduplication of the root, which consists in the doubling of the first consonant in a root together with a vowel that follows it. If the root begins with a vowel, that vowel alone is reduplicated. However, as the Perfect is very seldom used in Pāḷi, the student ought not to assume existence of any form unless it be actually found in the course of his reading. Rules regarding reduplication can be looked up at page 83 of Duroiselle's Pāḷi grammar. The exercises do not contain examples of this tense.

	√paṭh, to read	√su, to hear	√vac, to speak
Ahaṃ	papaṭha, I have read	susoṇa, I have heard	uvaca, I have spoken
Tvaṃ	papaṭhe, you have read	susoṇe, you have heard	uvace, you have spoken
So/Sā	papaṭha, s/he has read	susoṇa, s/he have heard	uvaca, s/he has spoken
Mayaṃ	papaṭhamha, we h. read	susoṇamha, we have heard	uvacamha, we h. spoken
Tumhe	papaṭhattha, you h. read	susoṇattha, you h. heard	uvacattha, you h. spoken
Te	papaṭhu, they have read	susu, they have heard	uvacu, they have spoken

	√vand, to salute	√dhāv, to run	√gam, to go
Ahaṃ	uvanda, I have saluted	dadhāva, I have run	jagama, I have gone
Tvaṃ	uvande, you have saluted	dadhāve, you have run	jagame, you have gone
So/Sā	uvanda, s/he h. saluted	dadhāva, s/he has run	jagama, s/he has gone
Mayaṃ	uvandamha, we h. saluted	dadhāvamha, we have run	jagamamha, we have gone
Tumhe	uvandattha, you h. saluted	dadhāvattha, you have run	jagamattha, you have gone
Te	uvandu, they have saluted	dadhāvu, they have run	jagamu, they have gone

Exercise 19-A Translate into English.

1. "Etadavoca* satthā."
2. "Bhagavā etaṃ āha."
3. "Idamavoca** Bhagavā."
4. "Ācariyā evaṃ āha."
5. "Atthaṃ hi nātho saraṇaṃ avoca."
6. "Satthā taṃ itthiṃ āha - etissā tava puttaṃ dehī'ti."
7. Eko go tamasi khettaṃ agamā.
8. Vayasā ahaṃ pañca vīsati vassāni.
9. "Manasā saṃvaro sādhu."
10. "Taṃ sādhukaṃ suṇāhi, manasi karohi."
11. Amhākaṃ sattuno pāde mayaṃ sirasā avandamhā.
12. Tava vacasā vā manasā vā mā kiñci pāpakaṃ kammaṃ karohi.
13. Ayaṃ nāvā ayasā katā.
14. Satta ahāni mayaṃ kiñcipi āhāraṃ na abhuñjamhā.
15. Mayhaṃ bhātā goṇaṃ tiṇaṃ adā.

***etaṃ + avoca = etadavoca.**

****idaṃ + avoca = idamavoca**

Exercise 19-B Translate into Pāḷi.

1. There is no dust in this street.
2. The consent of the sick monks should be taken.
3. Fathers carry their sons on their shoulders.
4. My father is 45 years of age.
5. The World was in darkness for four days.
6. We should purify our own mind.
7. A fruit from the tree fell on my head.
8. The farmers caused their sons to give grass to the cattle and went to the city.
9. People reverence him on account of his asceticism.
10. In glory may you shine like the moon.
11. The king by his majesty conquered all the people.
12. They have no anger in their minds.
13. The cattle do not drink the water of this lake.
14. There is no essence in this milk.

Lesson XX

A. Compound Words

Compound words are formed by joining two or more simple words. As a rule only the final member of the compound takes the case terminations. The preceding members, with a few exceptions, drop their case endings and assume their bases. The component parts of the compound are combined, wherever necessary, according to the rules of Sandhi.

In Pāḷi there are five classes of compounds, viz.:

1. Adjectival Compounds
2. Case Compounds
3. Copulative Compounds
4. Attributive Compounds
5. Adverbial Compounds

1. An **Adjectival Compound** (Kammadhāraya) is that which is formed by combining a substantive with an adjective, or a noun in apposition, or an indeclinable used in an adjectival sense, as its prior member. In some instances the qualifying adjective follows the noun.

Examples		
taruṇo-puriso	taruṇapuriso (m)	young man
taruṇī-kaññā	taruṇakaññā (f)	young maiden
taruṇaṃ-phalaṃ	taruṇaphalaṃ (n)	young fruit
Sumedho-paṇḍito	sumedhapaṇḍito	Sumedha the wise
mukhaṃ eva cando	mukhacando	moon-face
sīlaṃ eva dhanam	sīladhanam	wealth of virtue
su-jano	sujano	good man
na-kusalaṃ	akusalaṃ	immoral
na-asso	anasso	non-horse (mule)
na-manusso	amanusso	non-man (a spirit)

Na followed by a consonant is changed into **a**, and into **an** when followed by a vowel.

Those Adjectival Compounds that have a numeral as their first member are in Pāḷi known as **Digu Samāsa** (Numerical Compounds). They generally take the neuter singular when they imply an aggregate.

Examples		
dve-aṅguliyo	dvaṅgulaṃ	two-finger
tayo-lokā	tilokaṃ	three-fold world
catasso-disā	catuddisaṃ	four-fold direction
cattāri-saccāni	catusaccaṃ	four-fold truth
satta-ahāni	sattāhaṃ	week

They do not take the neuter singular when they do not imply an aggregate.

Examples		
Eko-putto	ekaputto	one son
Tayo-bhava	tibhavā	three existences
Cattasso-disā	catuddisā	four directions

2. A **Case Compound** (Tappurisa) is that which is formed by combining a substantive with another substantive belonging to any one of the oblique cases, by dropping its case endings. In some exceptional cases, however, the preceding members retain their case endings. These compounds take the gender of the final member and are declined accordingly. With the exception of the Nominative and Vocative cases all the other oblique cases go to form these compounds.

Examples		
Accusative	gāmaṃ-gato = gāmagato (ṃ → m)	he who has gone to the village
	sivaṃ-karo = sivaṃkaro	blessings-bestower
Ablative (of agent)	Buddhena-desito = Buddhadesito	preached by the Buddha
Instrumental	asinā-kalaho = asikalaho	sword-fight
Dative	lokassa-hito = lokahito	beneficial to the world
Ablative	corasmā-bhayaṃ = corabhayaṃ	fear from thief
Genitive	Buddhassa-dhammo = Buddhadhammo	Buddha's Doctrine
Locative	vane-vāso = vanavāso	residence in the forest
	ante-vāsiko = antevāsiko	pupil (lit. he who lives near)

3. A **Copulative Compound** (Dvanda) is that which is formed by combining two or more substantives which, if not compounded, would be connected by the particle **ca**. These compounds generally take the plural and the gender of the final member when the component members are viewed separately. If they collectively imply an aggregate, they take the neuter singular.

Examples		
A.	cando ca suriyo ca = candasuriyā	moon and sun
	narā ca nāriyo ca = naranāriyo	men and women
B.	nāmañca rūpañca = nāmarūpaṃ	mind and matter
	sukhañca dukkhañca = sukhadukkhaṃ	happiness and pain
	hatthi ca gavo ca assā ca = hatthigavāssaṃ	elephants, cattle, and horses

4. An **Attributive Compound** (Bahubbīhi) is that in which the component members collectively denote something else than what is originally expressed by them. These compounds assume the gender of the implied object and are declined accordingly.

Examples:

- **pīta** means yellow; **ambara**, garment, but **pītambaro** means he who has a yellow garment,
- **āgata**, come; **samaṇa**, ascetic; **āgatasamaṇo**, the place to which ascetics have come, i.e., a monastery.
- **diṭṭho**, seen; **dhammo**, Truth; **diṭṭhadhammo**, by whom the Truth has been seen, i.e., a Saint.
- **ni**, free from; **taṇhā** craving; **nittataṇho**, he who is free from craving, i.e., an Arahant.

5. An **Adverbial Compound** (Avyayībhāva) is that which has as its first member a prefix (upasagga) or an indeclinable (nipāta), not used in an adjectival sense, but used in determining the sense of the final member. The Adverbial Compounds generally take the neuter gender and are indeclinable. They are treated like the nominative singular of neuter substantives. If the final member of these compounds ends in **-a** or **-ā**, the neuter termination **-ṃ** is affixed, otherwise the final vowel is retained except in cases of long vowels which are shortened.

Examples	
Prefixes:	
anu-pubba = anupubbaṃ	in due course, in regular succession
adhi-itthī = adhitthi	in a woman or relating to a woman
upa-gaṅgā = upagaṅgaṃ	near a river (riverside place)
upa-nagara = upanagaraṃ	near a city, i.e., a suburb
Indeclinables:	
yathā-bala = yathābalaṃ	according to strength
yathā-kama = yathākkamaṃ	according to order
yathā-vuddha = yathāvuddhaṃ	according to seniority
yathā-satti = yathāsatti	according to one's ability
yāva-attha = yāvadatthaṃ	as one wishes, as much as required
yāva-jīva = yāvajīvaṃ	till life lasts
pacchā-bhatta = pacchābhattaṃ	after meal, i.e., after-noon

Mixed Compounds

When a compound is further compounded with another single word or compound it is treated as a mixed compound.

Examples:

- setaṃ-vatthaṃ = **setavatthaṃ**, white cloth
- pituno-setavatthaṃ = **pitusetavatthaṃ**, father's white cloth
- puttā ca dhītaro ca = **puttadhītaro**, sons and daughters
- mahantani gharāni = **mahāgharāni**, big houses
- puttadhītaraṇaṃ mahāgharāni = **puttadhītumahāgharāni**, the big houses of sons and daughters

B. The Word “ubho”

The pronominal form **ubho** means “both” and has the following case forms, for all genders:

nominative	ubho/ubhe
accusative	
genitive	ubhinnaṃ
dative	
instrumental	ubho(b)hi, ubhe(b)hi
ablative	
locative	ubhosu/ubhesu

Exercise 20-A Translate into English.

1. “Sabbadānaṃ dhammadānaṃ jināti.”
2. “Ahaṃ te saddhiṃ puttadhītāhi dāsī bhavissāmi.”
3. “Tisaraṇena saddhiṃ pañcasīlaṃ detha me bhante.”
4. “Itipi so Bhagavā ahaṃ, sammā-sambuddho, satthā devamanussānaṃ.....”
5. “Mātāpitā disā pubbā, ācariyā dakkhiṇā disā.”
6. Paralokaṃ gacchantaṃ puttadhītaro vā bhātaro vā hatthigavāssaṃ vā na anugacchanti.
7. Eho taruṇavejjo vejjakammaṃ karonto gāmanagaresu vicarati.
8. Dāraḍārikāyo tesāṃ mātāpitunnaṃ ovāde ṭhatvā kiñcīpi pāpakammaṃ nankaronti.
9. Sītodakaṃ vā uṇhodakaṃ vā āhara.
10. Amhākaṃ Buddho pana pubbe Sumedhapaṇḍito nāma ahosi.
11. Sattasu dhanesu saddhādhaṇaṃ pana paṭhamāṃ - sīladhaṇaṃ dutiyaṃ, paññādhaṇaṃ sattamaṃ.
12. Dvipadesu vā catuppadesu vā sadā mettacittena vasitabbaṃ.
13. Ahaṃ khīṇāsava vā na diṭṭhapubbo, satthudhammaṃ vā na sutapubbo.
14. Itthipurisā sukhadukkaṃ bhuñjamānā tibhave vicaranti.
15. Amaccaputtā rājabhayena mahāpāsādato nikkhamiṃsu.
16. Mayhaṃ antevāsikesu dve brahmacārino saddhācetasā Buddhadesitaṃ dhammaṃ sutvā samaṇadhammaṃ katvā diṭṭhadhammā ahesuṃ.

Exercise 20-B Translate into Pāḷi.

1. The boys and girls are studying diligently.
2. The monks and nuns heard the Teacher's Doctrine and gained their Deliverance.
3. Sons and daughters should respect their parents.
4. Little children wash their hands and feet with hot water.
5. O young men! You should not associate with evil friends.
6. Sun and Moon shine in the sky.
7. My brother's son is a pupil teacher in a village-school.
8. Great beings are born amongst men for the good of the world.
9. In this vessel is well-water and in that is sea-water.
10. The lion is the king of quadrupeds.
11. His pupils gave the three Refuges and the eight precepts to the male and female devotees.
12. These chairs and beds were washed by the servants and maid-servants to-day.
13. May I understand the four-fold Truth Preached by the Buddha and be a Desireless One!
14. There is no fear of death to the Saints.
15. Never before have I seen white elephants or blue horses.
16. By this gift of Truth may I be an all-knowing Buddha!

Lesson XXI

A. Indeclinables

An indeclinable (called *Avyaya* in Pāṇini) is that word whose form remains the same in all genders, numbers and cases, without undergoing any change. There are two kinds of indeclinables, viz.: Upasagga and Nipāta. An Upasagga (prefix) is an indeclinable particle which possesses an independent meaning and which, when prefixed to substantives and verbs, usually modifies their original sense. These Upasaggas correspond to prefixes in Latin (super-, post-, anti- etc...) and sometimes to prepositions in English. A Nipāta is an indeclinable word which may stand either before or after another word. These Nipātas comprise particles, adverbs, conjunctions and interjections in English. There are twenty Upasaggas or prefixes in Pāṇini:

1. **ā** → up to, until, as far as, around, reversing to.

- **āpabbata**, as far as the rock.
- **āgacchati**, comes (gacchati, goes).
- **āharati**, brings (harati, carries).

2. **abhi** → to, unto, forward, towards, high, great, special, over.

- **abhigacchati**, goes near to, goes forward.
- **abhikkhamati**, goes forward.
- **abhidhamma**, higher doctrine.
- **abhiññā**, higher knowledge, special knowledge.
- **abhiñānāti**, perceives (jānati, knows).
- **abhibhavati**, overcomes (bhavati, is).
- **abhimukha**, facing towards.
- **abhimāṅgala**, special or high festival.

3. **adhi** → in, upon, above, over, great, excessive.

- **adhivasati**, dwells in.
- **adhisessati**, will lie upon.
- **adhitiṭṭhati**, stands on, stands above.
- **adhibhū**, lord, master (bhū, to be).
- **adhibhūta**, overcome, mastered.
- **adhisīla**, higher morality.
- **adhisīta**, very cold.
- **adhigacchati**, enters upon, attains, acquires.

4. **anu** → after, like, behind, along, under, sub, according to.

- **anugacchati**, goes after, follows.
- **anunāyaka**, sub-chief.
- **anurājā**, following king, successor.
- **anulomato**, in accordance with.

5. **apa** → away, from, away from.

- **apasālāya**, from the hall.
- **apagacchati**, goes away.
- **apavāda**, blame, abuse (vāda, speech).

6. **api** → sometimes contracted to **pi**, over, near to.

apidhāna, **pidhāna**, **pidahana**, lid, cover.

7. **ati** → very, over, beyond, excessive.

atisundara, very beautiful.

atikkamati, goes beyond, transgresses.

atigacchati, overcomes.

8. **ava** → often contracted to “o”, down, away, off, around.

avakkamati or **okkamati**, steps down, descends.

avaharati, takes away, removes.

avajānāti, despises (jānāti, knows).

avamāññati, looks down upon.

avabodha, full knowledge.

avacarati, goes through, traverses.

9. **du** → bad, difficult.

duggati, evil state.

duddama, difficult to tame.

duranubodha, difficult of comprehension.

10. **ni** → away, in, into, down, free from, down wards, without, great.

niggacchati, goes away.

nikkhamati, goes away, departs.

nidahati, lays aside.

nirāhāra, without food.

nicaya, great collection, accumulation.

nigama, market town.

nikhaṇati, digs into, bury.

nivattati, ceases, turns back.

11. **nī** → away, without, outwards, out of.

nīharati, takes away, draws out.

nīroga, healthy, without disease.

nīrasa, sapless, tasteless.

12. **pa** → forward, forth, in, chief.

pabala, very strong.

payāti, goes forth.

pakkhipati, throws in, puts in.

pakkamati, sets out, goes away.

13. **parā** → away, aside, back, opposed to.

parābhava, decline, ruin (lit. away from being).

parājaya, defeat (lit. away from, or opposed to, victory).

parakkamati, puts forth one's strength, strives.

14. **pari** → around, about, complete.

paridahati, puts on.

paridhāvati, runs about.

parikkhipati, throws around, surround.

parisuddha, complete purity.

15. **pati** (frequently changed into “**paṭi**”) → again, against, towards, back.

paṭikkamati, steps backwards, retreats.

paṭidetī, gives in return.

paṭivadati, answers (lit. speaks in return).

paṭilomaṃ, backwards.

paṭisotaṃ, against the stream.

patirūpaṃ, counterfeit, suitable.

patilekhana, letter in reply.

16. **saṃ** → with, together, self.

sambuddha, self enlightened.

samāgacchati, comes together, assembles.

sameti, meets together.

saṃharati, collects, folds up.

saṅkhipati, condenses (lit. throws together).

saṅgaha, collection.

sammukha, face to face with.

17. **su** → good, well, thoroughly, excellent.

sugati, happy state.

sujana, good man.

sudesita, well-preached.

subhāvita, thoroughly practiced.

sudubbala, very weak.

sukara, easy to do.

18. **u** → up, above, away.

uggacchati, rises.

ukkipati, throws upwards.

ucchindati, cuts off.

uttarati, comes up, ascends.

udaya, rise, beginning.

19. **upa** → near, towards, next, by the side of, sub, below, less, strong.

upagacchati, goes near.

upasākhā, minor branch.

upadhāvati, runs up to.

uparājā, viceroy.

upakaṇṇa, into the ear.

upakaḍḍhati, drags down.

upādāna, attachment, clinging (lit. strong or firm hold).

20. **vi** → apart, separate, not, free from, special, around, clear, different, opposed to.

vimala, stainless.

vibhava, power or free from existence.

vigata, separated, disappeared.

vicarati, wanders about.

visoka, free from sorrow.

vikkipati, scatters.

vipassati, sees clearly.

visama, not equal, uneven.

vicchindati, cuts off.

vimutti, perfect release.

viloma, reverse.

vimukha, averted (lit. face away).

vyākaroti, expounds.

Prefixes **abhi**, **anu**, **pati**, and **pari** are sometimes used after the words. Frequently the consonant following **du**, **ni**, and **u**, and sometimes **vi**, is duplicated. If the consonant is aspirated, the first duplicated one is changed into the same unaspirated consonant. Before a vowel, **r** is augmented in the case of **du** and **ni**, **d** in the case of **u**, and **y** in the case of **vi**.

Exercise 21-A Translate into English.

1. “Mā nivatta abhikkama.”
2. Puttadhītūhi mātāpitaro yathāsatti saṅgahetabbā.
3. Idhāgacchatha, bhikkhavo, yathābuddhaṃ vandatha.
4. Sacepi dujjanā yāvajīvaṃ sujane bhajeyyumaṃ tesamaṃ kocipi attho na bhaveyya.
5. Sudesitaṃ Buddhadhammaṃ uggaṇhāmi yathābalaṃ.
6. Sabbe devamanussā manussaloke vā devaloke vā yathākammaṃ uppajjanti.
7. *Tāvāhaṃ Pāḷibhāsaṃ uggaṇhāmi. Api ca kho pana** tassa bhāsāya paṭilekhanamaṃ likhitumaṃ vāyamāmi.
8. Tassantevāsikā gāmanigamesu vicaritvā suriyodaye nagaraṃ sampāpuṇimsu.
9. Senāpatiputto anupubbena tassa raṭṭhe senāpati ahosi.
10. “Iti hetamaṃ vijānāhi paṭhamo so parābhavo.”
11. Duranubodhaṃ abhidhammaṃ yathābalaṃ paṇḍitā-sotūnaṃ desetumaṃ vaṭṭati***.
12. Uparājā paṭirājānaṃ abhibhavitumaṃ upanagaraṃ gato.
13. Sattasattāhaṃ so nirāhārova vane vasi.
14. Mahāseṭṭhino corabhayena yathāsukhaṃ na supimsu.
15. “Attā hi kira duddamo.”

*tāva = still.

**api ca kho pana = nevertheless.

***vaṭṭati = it is fit.

Exercise 21-B Translate into Pāḷi.

1. The viceroy became the king in due course.
2. You should sit according to seniority.
3. Just when the sun had set they in due course arrived in the suburb.
4. Husbands should treat their wives and children according to their might.
5. Good men and bad men do not always come together.
6. I shall try to be a celibate as long as I live.
7. It is not right to sleep after meals as one wishes.
8. He is yet studying the Higher Doctrine. Nevertheless he will try to teach it according to his strength.
9. Boys, I shall question you now. You must give answers according to order.
10. Pupils follow their teachers according to their ability.
11. Take as much as you require and go away from this home.
12. It is not right for good men to look down upon bad men and women.
13. The mind is indeed difficult to tame. The wise nevertheless overcome it by degrees.
14. When the moon arises darkness disappears.
15. Healthy people do not eat and sleep as much as they like.

Lesson XXII

A. Nominal Derivatives

Words formed by adding suffixes to the bases of substantives, primary or derived from roots, adjectives, etc. Are called **taddhita**. Some of these derivatives are treated as nouns and adjectives, and are declined accordingly. A few others are treated as indeclinables. There are many such suffixes which are used in various senses. The following are the principal ones of these:

1. **a** is used to signify possession, personal quality, etc... In this case the initial vowel, not followed by a double consonant, undergoes vuddhi substitution.

- paññā + a = **pañña** (m. nom. sing. pañño), he who has wisdom, or wise.
- saddhā + a = **saddha** (m. nom. sing. saddho), he who has faith, or faithful; devotional.
- vasiṭṭhā + a = **vāsiṭṭha**, **vāsiṭṭho**, son of vasiṭṭha; **vāsiṭṭhī**, daughter of vasiṭṭha; **vāsiṭṭham**, vasiṭṭha clan.

2. **ika** is used to signify “pertaining to”, “mixed with”, “crossing”, “versed in”, “engaged in”, etc... in this case too the initial vowel, not followed by a double consonant, undergoes vuddhi substitution.

- dhamma + ika = **dhammika**, righteous.
- kāya + ika = **kāyika**, bodily.
- nagara + ika = **nāgarika**, pertaining to the city, i.e. urban.
- loka + ika = **lokika**, worldly.
- loṇa + ika = **loṇika**, mixed with salt.
- nāvā + ika = **nāvika**, navigator, he who crosses in a ship.
- magga + ika = **maggika**, traveller.
- vinaya + ika = **venayika**, he who studies vinaya.
- bhaṇḍāgāra + ika = **bhaṇḍāgārika**, treasurer.

3. **ima** and **iya** are also used to signify 'pertaining to'.

- anta + ima = **antima**, last.
- majjha + ima = **majjhima**, middle, central.
- loka + iya = **lokiya**, worldly.

4. **ī**, **ika**, **ima**, **mant**, **vant**, and **vī** are used to signify possession.

- daṇḍa + ī = **daṇḍī**, he who has a stick.
- chatta + ī = **chattī**, he who has an umbrella.
- putta + ika = **puttika**, he who has sons.
- daṇḍa + ika = **daṇḍika**, he who has a stick.
- putta + ima = **puttima**, he who has sons.
- dhiti + mant = **dhitimant**, courageous.
- bandhu + mant = **bandhumant**, he who has relatives.
- guṇa + vant = **guṇavant**, virtuous.
- medhā + vī = **medhāvī**, he who has wisdom.

5. **maya** is used in the sense of “made of”.

- aya + maya = **ayomaya**, made of iron.
- dāru + maya = **dārumaya**, wooden.
- mana + maya = **manomaya***, mental.
- rajata + maya = **rajatbamaya**, made of silver.
- suvaṇṇa + maya = **suvaṇṇamaya**, or **sovaṇṇamaya**, golden.

***mana** and other words similarly declined, when combined with another word or with the suffix **maya**, change their final vowel **a** into **o**. See lesson XIX.

6. **tā** is used to signify collection, state, or quality. The derivatives thus formed are always in the feminine.

- gāma + tā = **gāmatā**, collection of villages.
- jana + tā = **janbatā**, multitude.
- bāla + tā = **bālatā**, ignorance, childhood.
- dhamma + tā = **dhammatā**, state of things, nature.
- manussa + tā = **manussatā**, manhood.

7. **tta** and **ya** are also used to signify state or quality**. The derivatives thus formed are in the neuter. In the case of **ya**, the initial vowel, not followed by a double consonant, undergoes vuddhi substitution.

- aroga + ya = **ārogya**, health, freedom from disease.
- bāla + ya = **bālya**, ignorance, childhood.
- bāla + tta = **bālatta**, ignorance.
- manussa + tta = **manussatta**, manhood.
- nīla + tta = **nīlatta**, blueness.
- paṇḍita + ya = **pāṇḍitya**, and **pāṇḍicca**, wisdom.

sometimes the word **bhāva, which means nature or state, is combined with other words to express state or quality, e.g., **purisabhāva**, manhood; **itthibhāva**, womanhood, etc.

8. **tara** and **iya** are used to express the comparative degree, and **tama** and **iṭṭha**, the superlative degree.

examples			
	positive	comparative	superlative
young, ignorant	bāla	bālatara	bālatama
religious, righteous	dhamma	dhammiya	dhammiṭṭha
virtuous	guṇa	guṇiya	guṇiṭṭha
wise	medha	medhiya	medhiṭṭha
noble	paṇīta	paṇītatara	paṇītatama
evil	pāpa	pāpatara, pāpiya	pāpatama, pāpiṭṭha
little, few	appa	appatara	appatama
young	appa	kaniya	kaniṭṭha
good	pasattha	seyya	seṭṭha
old	vuddha	jeyya	jeṭṭha

9. **ka** is affixed to numerals to denote a group.

- eka + ka = **ekaka**, one-group; unit; groups of singles.
- dvi + ka = **dvika**, two-group; dyad; twofold group.
- catu + ka = **catukka**, four-group; tetrad; threefold group.

These derivatives take either the masculine or the neuter.

10. **kkhattum** is affixed to numerals to denote the number of times.

- eka + kkhattum = **ekakkhattum**, once.
- dvi + kkhattum = **dvikkhattum**, twice.

11. **dhā** is affixed to numerals, so and thā to others, to form distributive adverbs.

- eka + dhā = **ekadhā**, in one way.
- pañca + dhā = **pañcadhā**, in five ways, fivefold.
- bahu + dhā = **bahudhā**, in many ways, manifold.
- attha + so = **atthaso**, according to the meaning.
- sabba + so = **sabbaso**, in every way.
- añña + thā = **aññathā**, in another way, differently.
- sabba + thā = **sabbathā**, in every way.

These last two classes of derivatives are treated as declinables. It should be understood that some comparatives and superlatives are formed by prefixing **ati**, and **atīva** or **atīviya** to the positive respectively.

Exercise 22-A Translate into English.

1. “Rājā bhavatu dhammiko.”
2. “Socati puttehi puttimā.”
3. Tava paṇḍiccena mama kiṃ payojanam?
4. Aham mama mātāpitare sadā dvikkhattum vandāmi.
5. Manussattampi labhitvā kasmā tumhe puññaṃ na karotha?
6. Eso saddho dāyako sabbadā sīlam sammā rakkhati.
7. Sabbesu devamanussesu sammāsambuddho pana seṭṭho hoti.
8. Imesaṃ dvinnam sāvkanam ayam pana jeyyo seyyo ca hoti.
9. Tasmim āpaṇe vānijo, dārumayabhaṇḍāni na vikkiṇāti.
10. Yo saddho vā pañño vā yaṃ yaṃ desaṃ gacchati so tattheva pūjito hoti.
11. Mahārañño kaniṭṭhaputto imasmim raṭṭhe seṭṭharājabhaṇḍāgāriko hoti.
12. Amhākaṃ antevāsikanam kaṇiyo pana venayiko, kaniṭṭho pana ābhidhammiko.
13. Lokiyajanā puññapāpam katvā sugatiduggatīsu uppajjitvā bahudhā kāyikasukhadukkham bhuñjanti.
14. “Tesaṃ saccena sīlena - khantimettabalenaca tepi tvaṃ anurakkhantu - ārogyena sukhena ca.”

Exercise 22-B Translate into Pāli.

1. What is the good of your manhood if you do no good to others?
2. Every bodily deed is mind-made.
3. His eldest brother is the most virtuous boy in the school.
4. The great multitude sat in the hall in different ways.
5. Health is the best wealth.
6. It is a Buddha who understands the nature of a Buddha in every way.
7. I went to see the treasurer several times.
8. All ships are not made of iron.
9. What is the use of worldly goods to monks and nuns?
10. He advised me in every way to strive to attain Buddhahood.
11. Twice I wrote to him, but he did not send a reply even once.
12. My youngest brother is the wisest of all.
13. The righteous and wise men are very few.
14. Wooden beds are better than iron* beds.

*Use the Ablative case.

Lesson XXIII

A. Verbal Derivatives

Words formed by adding suffixes to verbal roots are called kitaka. There are several such suffixes which are used in various senses. A few of the important ones are given below:

1. **a** is affixed to roots to form masculine abstract nouns, to denote agent, instrument, etc. The initial vowel undergoes vuddhi substitution.

- vbhū + a = **bhava**, becoming, existence; condition.
- vbudh + a = **bodha**, understanding.
- vdus + a = **dosa**, anger, hatred.
- vji + a = **jaya**, victory.
- vkhī + a = **khaya**, destruction.
- vlubh + a = **lobha**, covetousness, greed, lust.
- vmuh + a = **moha**, ignorance, delusion.
- vpat + a = **pāta**, fall.
- vpad + a = **pāda**, foot (by which one walks).
- vruj + a = **roga**, disease.

2. **a** is also affixed to roots when the words forming their objects are prefixed to them. The verbal derivative thus formed is afterwards compounded with the preceding word. The initial vowel of the root sometimes undergoes vuddhi substitution.

- annaṃ + vdā + a = **annada**, giver of food.
- balaṃ + vdā + a = **balada**, strength-giver.
- dhammaṃ + vdhar + a = **dhammadhara**, one versed in the doctrine.
- dinaṃ + vkar + a = **dinakara**, maker of the day, (sun).
- kumbhaṃ + vkar + a = **kumbhakāra**, potter.
- rathaṃ + vkar + a = **rathakāra**, coach-builder.
- mālā + vkar + a = **mālākāra**, garland-maker.

3. **a** is also added to roots when words other than their objects are prefixed to them. Sometimes the final syllable is dropped.

- pādena + vpā + a = **pādapa**, tree (lit. drinking with the foot).
- bhujena + vgam + a = **bhujaga**, snake (lit. going zigzag).
- kammato + vjan + a = **kammaja**, action-born.
- vane + vcar + a = **vanacara**, forest-wanderer.
- vārimhi + vjan + a = **vārija**, water-born, aquatic.

4. In the case of **aka** the initial vowel of the root frequently undergoes vuddhi substitution, and monosyllabic roots ending in **a** take an augment **y**, and those ending in **i** and **u** change into **aya** and **ava** respectively before the suffix. **Aka** and **tu** are affixed to roots in order to denote the agent of the action. In the case of **tu**, the initial vowel of monosyllabic roots undergoes vuddhi substitution and the final syllable of others are sometimes changed into **t**.

- vdā + aka = **dāyaka**, giver, supporter.
- vni + aka = **nāyaka**, leader.
- vsa + aka = **sāvaka**, hearer, disciple.
- vbhuj + aka = **bhojaka**, eater
- vgam + aka = **gamaka**, goer.
- vjā + aka = **janaka**, father (producer).
- vkar + aka = **kāraka**, doer.
- vdā + tu = **dātu**, giver.
- vni + tu = **netu**, leader.
- vsu + tu = **sotu**, hearer.
- vñā + tu = **ñātu**, knower.
- vbhar + tu = **bhattu**, husband (supporter).
- vgam + tu = **gantu**, goer. (here, **m** is changed into **n**)
- vkar + tu = **kattu**, doer.
- vvāc + tu = **vattu**, speaker.

5. **ana/aṇa** and **ti** are affixed to roots to form neuter and feminine abstract nouns respectively. Before **ti** sometimes the final syllable of the root is dropped, and at times it is changed into **t**.

- vdā + ana = **dāna**, giving, alms.
- vnī + ana = **nayana**, leading.
- vsu + ana = **savana**, hearing.
- vgam + ana = **gamana**, going.
- vkar + aṇa = **karaṇa**, doing.
- vmar (to die) + ana = **marāṇa**, death, dying.
- vgam + ti = **gati**, condition of birth.
- vgī (to sing) + ti = **gīti**, song.
- vmuc + ti = **mutti**, release.
- vpā + ti = **pīti**, drinking.
- vram (to rejoice) + ti = **rati**, attachment.
- vsar (to remember) + ti = **sati**, recollection, memory.
- vsu + ti = **suti**, hearing.
- vṭhā + ti = **ṭhiti**, state.
- vthu (to praise) + ti = **thuti**, praise.

6. **anīya** and **ya** are affixed to roots in the sense of “ought to be”, “fit to be”, “fit for”, “worthy of”. If the root ends in **a** and **ā**, the suffix **ya** is changed into **eyya**.

- vkar + anīya = **karaṇīya**, ought to be done. (after **r**, the dental **n** is changed into cerebral **ṇ**)
- vpā + anīya = **pānīya**, fit to be drunk, (water).
- vpūj + anīya = **pūjanīya**, worthy of offering.
- vsu + anīya = **savanīya**, fit to be heard.
- vdā + ya + eyya = **deyya**, fit to be given.
- vgāh + ya = **gahya**, but becomes **gayha**, fit to be taken (**h** and **y** change position).
- vñā + ya + eyya = **ñeyya**, ought to be known, should be understood.
- vpā + ya + eyya = **peyya**, ought to be drunk, drinkable.

Some irregular forms

- vbhuj + ya = **bhojja**, fit to be eaten, edible.
- vmad + ya = **majja**, fit for intoxication, intoxicating.
- vkhād + ya = **khajja**, edible.
- vgarah + ya = **gārayha**, blamable. (**h** and **y** change position).
- vvad + ya = **vajja**, fit to be said, (fault).
- vyuj + ya = **yogga**, suitable.

7. **ī** and **ana** are affixed to roots in the sense of “disposed to”, “in the habit of”. The initial vowel undergoes vuddhi substitution.

- brahmaṃ + vcar + ī = **brahmacārī**, one who is in the habit of leading a noble life (celibate).
- dhammaṃ + vvad + ī = **dhammavādī**, one who is in the habit of expounding the doctrine.
- saccaṃ + vvad + ī = **saccavādī**, one who is disposed to speak the truth, truthful.
- sadhu + vsil + ī = **sādhūsālī**, good-natured one.
- papa + vkar + ī = **pāpakārī**, evil-doer, one who is disposed to evil.
- vkudh + ana = **kodhana**, disposed to anger, angry.
- vbhās + ana = **bhāsana**, garrulous.
- vghus + ana = **ghosana**, sounding, noisy.
- vkamp + ana = **kampana**, shaky.

8. The infinitives, which are also treated as verbal derivatives formed by adding **-tuṃ** to the roots, are compounded with **kāma** in the sense of “desirous of”, “wishing” by dropping their niggahita. The desideratives thus formed **are declined** like compound words.

- bhuñjituṃ kāma = **bhuñjitukāma**, wishing to eat.
= **bhuñjitukāmena**, by one who wishes to eat.
= **bhuñjitukāmassa**, to one who wishes to eat.
- gantuṃ kāma = **gantukāma**, desirous of going, wishing to go.
- pacituṃ kāma = **pacitukāma**, wishing to cook.
- kātuṃ kāma = **kattukāma**, wishing to do.

It should be understood that infinitives and all kinds of participles which have already been dealt with, are also treated as kitakas.

Exercise 23-A Translate into English.

1. “Kiṃ dado balado hoti - kiṃ dado hoti vaṇṇado. Kiṃ dado sukhado hoti - kiṃ dado hoti cakkhudo?”
2. “Annado balado hoti - vatthado hoti vaṇṇado Yānado sukhado hoti - dīpado hoti cakkhudo.”
3. Maggo atthi maggiko natthi, gamanaṃ atthi gamako natthi, kammaṃ atthi kārako natthi.
4. “Dhammapīti sukhaṃ seti.”
5. “Dhammacārī sukhaṃ seti - asmiṃ loke paramhi ca.”
6. “Sabbapāpassa akaraṇaṃ.”
7. “Pāpānaṃ akaraṇaṃ sukhaṃ.”
8. Sabbadānaṃ dhammadānaṃ jināti Sabbaṃ rasaṃ dhammarasaṃ jināti, Sabbaṃ ratim dhammaratim jināti,
Taṇhakkhaya sabbadukkhaṃ janāti.”
9. Yo sāvako kāyena vā vācāya vā cetasā vā kiñcapi pāpaṃ kammaṃ na karoti sohoti Dhammadharo,
Dhammavādī.
10. Tava thutiyā me payojanaṃ natthi.
11. Saccavādinō sadā pūjanīyā honti.
12. Sampattivipattīsu akampanacitto hohi.
13. Sādhūsīlī sāvakā dhammasavanatthāya gantukāmā nagarato nikkhamiṃsu.
14. Bhāsanadārakā paṇḍitehi gārayhā honti.

Exercise 23-B Translate into Pāḷi.

1. By the destruction of lust, hatred and ignorance one obtains deliverance.
2. This potter is making iron vessels.
3. Evil-doers and well-doers should be known by their actions.
4. The expounders of the Doctrine should be revered by all.
5. Of what use is his praise to the disciples?
6. I do not know his going or coming.
7. There is medicine for bodily diseases but not for mental diseases.
8. The coach-builder wishing to make a cart felled* the tallest tree in his garden.
9. Who knows that our death will come tomorrow.
10. By his gait I know that he is a good-natured person.
11. The speech of truthful persons should be heard.
12. This garland-maker is not an evil-doer.
13. No evil action should be done in thought, word, or deed by expounders of Truth.
14. The supporters wishing to go to hear the Doctrine approached the disciples who were revered by them.

*Use the causal of 'pata', to fall (pātesi).

Lesson XXIV

A. Rules of Sandhi (Combination)

By Sandhi (Formed of **saṃ**, together, with **dhā**, to join) is meant the combination of two letters that come in immediate contact with each other. This combination may take place by elision, substitution, augment, etc. In Pāḷi there are three classes of Sandhi, viz.:

1. Sara Sandhi - Vowel Combinations
2. Vyañjana Sandhi - Consonant Combinations
3. Niggahita (ṃ) Sandhi - Niggahita Combinations

1. Sara Sandhi - Vowel Combinations

1. When two vowels come together, the preceding vowel is often dropped.

loka - agga = **lokagga**, chief of the world
paññā - indriya = **paññindriya**, faculty of wisdom
tīni - imāni = **tīnimāni**, these three
sabbo - eva = **sabbeva**, verily all

2. Sometimes the following vowel is dropped, if it is preceded by a dissimilar vowel.

chāyā - iva = **chāyāva**, like a shadow
iti - api = **itipi**, such indeed
pāto - eva = **pātova**, early morning

3. When the preceding dissimilar vowel is dropped, the following **i** and **u** short or long, are substituted by **e** and **o** respectively.

upa - eto = **upeto**, constituted
suriya - udaya = **suriyodayu**, suriyodaya, sunrise

4. When the preceding vowel is dropped, the following vowel is sometimes lengthened.

Buddha - anussati = **Buddhānussati**, reflection on the Buddha
gacchāmi - iti = **gacchāmīti**, that I go
bahu - upakāro = **bahūpakāro**, very helpful
sace - ayaṃ = **sacāyaṃ**, if this
idāni - ahaṃ = **idānāhaṃ**, now I

5. Sometimes the preceding vowel is lengthened when the following vowel is dropped.

lokassa - iti = **lokassāti**, thus to the world
vi - atikkama = **vītikkama**, transgression
sādhū - iti = **sādhūti**, thus good
jīvitahetu - api = **jīvitahetūpi**, even for the sake of life

6. When **te**, **me**, **ye** are followed by a vowel, **y** is sometimes substituted for their final **e**.

me - ayaṃ = **myayaṃ**, myāyaṃ, this by me

te - ahaṃ = **tyahaṃ**, tyāhaṃ, I to thee

ye - assa = **yyassa** / **yyāssa**, those to him

7. When **i**, **ī** and **u**, **o** are followed by a different vowel, **y** and **v** are sometimes substituted for them respectively.

vi - ākato = **vyākato**, proclaimed

su - āgataṃ = **svāgataṃ**, welcome

anu - eti = **anveti**, follows

ko - attho = **kvattho**, what good

so - ayaṃ = **svayaṃ**, svāyaṃ, he this

8. “**Ti**” of **ati**, **iti**, and **pati**, when followed by a vowel, is sometimes changed into “**cc**”.

ati - antaṃ = **accantaṃ**, exceedingly

ati - eti = **acceti**, surpasses

ati - odāto = **accodāto**, very white

iti - etaṃ = **iccetaṃ**, thus that

pati - āharati = **paccāharati**, brings back

9. **Abhi**, followed by a vowel is sometimes changed into **abbha**.

abhi - uggato = **ubbhuggato**, arose

10. **Adhi**, followed by a vowel, is sometimes changed into **ajjha**.

adhi - āgama = **ajjhāgama**, attained

11. Sometimes **t**, **d**, **n**, **m**, **y**, **r**, **l**, **v** are inserted before a vowel.

ajja - agge = **ajjatagge**, from today

atta - attha = **attadattha**, self-good

ito - āyati = **itonāyati**, comes from here

idha - āhu = **idhamāhu**, here they say

so - eva = **soyeva**, he himself

ni - antaraṃ = **nirantaraṃ**, without an interval, intermittent

cha - abhiññā = **chaḷabhiññā**, six kinds of higher knowledge

ti - aṅgikaṃ = **tivaṅgikaṃ**, three factors

2. Vyañjana Sandhi - Consonant Combinations

1. The vowel preceding a consonant is sometimes lengthened.

te - assa = **tyāssa**, those to him

muni care = **munīcare**, the sage would wander

su - akkhāto = **svākkhāto**, well-expounded

jāyati soko = **jāyatīsoko**, grief arises

2. Sometimes the vowel preceding a consonant is shortened.

yadi vā sāvake = **yadivasāvake**, or if towards the disciples

taṇhā - khayō = **taṇhakkhayō**, destruction (of) craving

3. Before a consonant the final **o** of the pronominal stems **eta** and **ta** is changed into **a**.

eso dhammo = **esa dhammo**, that nature

so muni = **sa muni**, he (is) a sage

4. The consonant following a vowel is sometimes duplicated.

a - pamādo = **appamādo**, diligence

vi - ñāṇaṃ = **viññāṇaṃ**, consciousness

5. When an aspirated consonant is duplicated, the preceding one is changed into the unaspirated form of the same consonant.

ni - bhayaṃ = **nibbhayaṃ**, fearless

sa - dhammo = **saddhammo**, noble Doctrine

3. Niggahita (ṃ) Sandhi - Niggahita Combinations

1. The Niggahita preceding a group consonant is changed into the nasal of that particular group.

taṃ khaṇaṃ = **taṅkhaṇaṃ**, that instant

saṃ jāta = **sañjāta**, born

taṃ ñāṇaṃ = **taññāṇaṃ**, that knowledge

taṃ ṭhānaṃ = **taṇṭhānaṃ**, that place

ahaṃ te = **ahante**, I to thee

saṃ nipāto = **sannipāto**, union

saṃ bodhi = **sambodhi**, enlightenment

saṃ māna = **sammāna**, honour

2. The Niggahita preceding **e** and **h** is changed into **ñ**. Before **e** the substituted **ñ** is duplicated.

taṃ - eva = **taññeva**, itself

taṃ - hi = **tañhi**, it indeed

3. The Niggahita preceding **y** is sometimes changed into **ñ**, **y** is afterwards dropped and the substituted **ñ** is duplicated.

saṃ - yamo = **saññāmo**, restraint

4. The Niggahita, followed by a vowel, is sometimes changed into **m**, and into **d** if it is affixed to **ta** and **eta**.

taṃ - ahaṃ = **tamaḥaṃ**, that I

etaṃ - avoca = **etadavoca**, this he said

5. Sometimes the Niggahita preceding a vowel is dropped. The initial vowel of the following word not followed by a double consonant is lengthened, and the final vowel of the preceding word is dropped.

adāsiṃ - ahaṃ, **adāsi ahaṃ**, adā(s) - ahaṃ, **adāsāhaṃ**, I gave

evaṃ - ahaṃ, **eva ahaṃ** / **evahaṃ** / **evāhaṃ**, thus I

6. Sometimes the Niggahita preceding a consonant is also dropped.

Buddhānaṃ - sāsaṇaṃ = **Buddhānasāsaṇaṃ**, message of the Buddhas

7. Sometimes a Niggahita is inserted before a vowel or a consonant.

cakkhu udapādi = **cakkhuṃ udapādi**, the eye arose

ava - siro = **avaṃsiro**, head downwards

8. Sometimes the vowel following a Niggahita is dropped, and the Niggahita is afterwards nasalised.

idaṃ api = **idampi**, this too

kiṃ iti = **kinti**, what is

cakkaṃ + iva = **cakkaṃva**, like a wheel

Lesson XXV

Uses of the Cases

THE NOMINATIVE CASE

1. The Nominative case, when used by itself, expresses the basic form of a word.

naro, a•the man.

nārī, a•the woman.

phalaṃ, a•the fruit.

2. The subject of a verb, whether active or passive, is expressed by the Nominative.

puriso gacchati, man goes.

Buddhena Dhammo desiyate, the Doctrine is preached by the Buddha.

3. The complement of intransitive verbs is also expressed by the Nominative.

so rājā ahosi, he became a king.

eso dārako hoti, he is a boy.

THE VOCATIVE CASE

The Vocative case is used to express the Nominative of Address.

putta, idhāgaccha!, son, come here.

bho Gotama, O venerable Gotama!

THE ACCUSATIVE CASE

1. The Accusative denotes the object.

ahaṃ lekhaṇaṃ likhāmi, I am writing a letter.

2. Duration of time and extent of space are expressed by the Accusative.

idha so temāsaṃ vasi, here he lived for three months.

dvīhaṃ atikkantaṃ, two days are passed.

yojanaṃ dīgho pabbato, the mountain is one league long.

3. Verbs of motion take the Accusative.

so gāmaṃ gacchati, he goes to the village.

4. The prefixes **anu**, **pati**, **pari** also govern the Accusative.

[**rukkhaṃ anu**, **rukkhaṃ pati**,] **rukkhaṃ parivijjotat** **cando**, the moon shines by every tree.
yadettha maṃ anu siyā, whatever there be here for me.
sādhū Devadatto mātaraṃ anu, Devadatta is kind to his mother.
anu Sāriputtaṃ paññavā bhikkhu, monk inferior to Sariputta in wisdom.
saccakiriyaṃ anu pavassi, it rained according to (his) act of truth.
nadiṃ Nerañjaraṃ pati, near Nerañjarā river.

5. The Accusative is sometimes used adverbially.

rājā sukhaṃ vasati, the king lives happily.
sukhaṃ supati, sleeps happily.
dukkhaṃ seti, lives painfully.

6. Sometimes the Accusative is used in the sense of the (a) Ablative of agent, (b) Dative, (c) Genitive, and (d) Locative.

- A. **vinā* Dhammaṃ**, without the Doctrine.
sace maṃ nālapissati, if he will not speak with me.
- B. **upamā maṃ paṭibhāti**, a simile occurs to me.
- C. **taṃ kho pana Bhagavantaṃ**, (of) that Blessed One.
- D. **ekaṃ samayaṃ Bhagavā**... ..., on one occasion the Blessed One... ..

*Sometimes **vinā** governs the Nominative, Instrumental and the Ablative.

7. The root **vvas** preceded by **ā**, **adhi**, **anu** and **upa** governs the Accusative.

gāmaṃ āvasati, [**anuvāsati**, **upavāsati**], lives in the village.
vihāraṃ adhivasati, lives in the monastery.

THE AUXILIARY CASE

When the construction is passive the agent is expressed by this case.

ācariyena potthakaṃ dīyate, a book is being given by the teacher.
tena kataṃ kammaṃ, the action done by him.

THE INSTRUMENTAL CASE

1. The means or the instrument by which an action is done is expressed by the Instrumental case.

hatthena kammaṃ karoti, he does the work with his hand.
cakkhunā passāma, we see with our eye.
ñāṇena sukhaṃ labhati, one obtains happiness by means of wisdom.

2. The Instrumental is also used to express:

(a) cause and reason.

vijjāya vasati, through knowledge he lives.
kammanā vasalo hoti, by action one becomes an outcast.

(b) bodily defects.

akkhinā kāṇo, blind in one eye.

(c) a characteristic attribute.

vaṇṇena abhirūpo, beautiful in appearance.
gottena Gotamo, Gotama by clan.
sippena naḷakāro, a basket-maker by profession.

(d) the length of time and space within which an action is accomplished.

ekamāseṇa gacchāmi, I shall go in a month.
yojanena gacchatī, goes by a yojana (ancient distance measure).

(e) the price at which a thing is bought or sold.

satena kītaṃ, bought for a hundred.

(f) the idea of resemblance, equality, rejoicing, deficiency, proficiency, need, use, etc.

pitarā sadiso, like the father.
mātarā samo, equal to the mother.
kahāpaṇeṇa ūno, deficit of a farthing, less by a farthing.
dhanena hīno, destitute of wealth.
vācāya nipuṇo, proficient in speech.
maṇinā attho, in need of a jewel.

(g) the conveyance or the part of the body on which a thing is carried.

sīsena bhāraṃ vahaṭi, carries the burden on his head.

3. The indeclinables **saha/saddhiṃ**, “with”, “accompanied by”; **alaṃ**, “enough”, “what use”; **kiṃ**, “what”, also governs the Instrumental.

Nisīdi Bhagavā saddhiṃ bhikkhusaṅghena, the Blessed One sat with the multitude of Bhikkhus.
bhātarā saha, together with his brother.
alaṃ te idha vāseṇa, what is the use of your staying here?
kiṃ me dhanena, of what use is wealth to me?

4. Sometimes the Instrumental is used adverbially.

sukhena vasati, lives happily.

5. The Instrumental is sometimes used in the sense of (a) Accusative, (b) Ablative, and (c) Locative.

- A. **tilehi khetto vapati**, he sows gingili in the field.
attanāva attānaṃ sammannati, he chooses himself.
- B. **sumuttā mayaṃ tena mahāsamaṇena**, we are wholly released from that great ascetic.
- C. **tena samayena**, at that time.

THE DATIVE CASE

1. The Dative Case is used to express the person or thing to whom or to which something is given.

yācakānaṃ dānaṃ deti, he gives alms to the beggars.

kāyassa balaṃ deti, he gives strength to the body.

2. The roots **√ruc**, to please, and **√dhar**, to bear or hold, govern the dative of the person pleased, or held.

samaṇassa rucate saccaṃ, the truth is pleasing to the ascetic.

Devadattassa suvaṇṇacchattaṃ dhārayate, he holds a golden parasol for Devadatta.

3. Verbs implying anger, jealousy, praise, blame, curse, and others having the same sense govern the dative of the person against whom such a feeling is directed.

tassa kujjha, mahāvīra, be angry with him, O great hero!

Devāpi tesāṃ pihayanti, even the Devas hold them dear.

dujjanā guṇavantānaṃ usūyanti, the evil are jealous of the virtuous.

Buddhassa silāghate, he praises the Buddha.

nindanti bahubhāninaṃ, they blame the garrulous.

mayhaṃ sapate, he curses me.

4. The indirect object of verbs such as telling, proclaiming, teaching, preaching, sending, writing, etc. is put in the Dative case.

te vejjassa kathayimṣu, they told it to the doctor.

arocayāmi vo Bhikkhave, I declare to you, O Bhikkhus.

Satthā Bhikkhūnaṃ Dhammaṃ deseti, the Teacher is preaching the Doctrine to the Bhikkhus.

so tassa lekhaṇaṃ paṇiṇi, he sent a letter to him.

5. The purpose for which anything is done, the result to which anything leads, and the reason for which anything exists, are also expressed by the Dative.

yuddhāya gacchati, he goes to war.

Nibbānāya saṃvattati, is conducive to Nibbana.

caratha bhikkhave cārikaṃ bahu-janahitāya, bahu-janasukhāya, go ye forth, O Bhikkhus, for the good and happiness of the many.

atthāya me bhavissati, it will be for my good.

6. The words **hita**: good, **attha**: good, need, **payojana**: use, and indeclinables like **alaṃ**, **kiṃ**, **namo**, **svāgataṃ**, govern the Dative.

lokassa hitaṃ, good for the world.

dhanena me attho, I am in need of wealth.

ñāṇena te kiṃ payojanaṃ, of what use is wisdom to you?

alaṃ mallo mallassa, a warrior is fit for a warrior.

namo sammāsambuddhassa, praise be to the Fully Enlightened One.

svāgataṃ te mahārāja, welcome to you, O king!

svatthi hotu sabbasattānaṃ, blessing to all beings.

sotthi te hotu sabbadā, may happiness ever be to you!

7. Sometimes the place to which the motion is directed is put in the Dative.

appo saggāya gacchati, few go to heaven.

THE ABLATIVE CASE

1. The Ablative case is principally used to denote the place or object from which motion or separation takes place.

nagarā niggato rājā, the king departed from the city.

rukkhasmā phalāni patanti, fruits fall from the tree.

assasmā patāmi, I fall from the horse.

2. The Ablative is used to express the person or thing from whom or from which something is originated, produced, caused, learnt, received, released, etc.

pabbatehi nadiyo pabhavanti, rivers originate from mountains.

urasmā jāto putto, the son born from the breast.

ubhato sujāto, well-born from both sides.

kāmato jāyati soko, grief arises from passion.

corasmā bhayaṃ uppajjati, fear arises from thieves.

ācariyamhā uggaṇhāma, we learn from the teacher.

sissā ācariyehi paṇṇākāraṃ labhanti, pupils receive gifts from their teachers.

dukkhā pamuñcantu, may they be freed from pain!

mutto mārabandhanā, released from the bondage of the Evil One.

3. That which one desires to protect and whose sight one desires to avoid, are also put in the Ablative case.

kāke rakkhanti taṇḍulā, lit. they guard crows from rice.

pāpā cittaṃ nivāraye, one should protect the mind from evil.

mātā pitūhi antaradhāyati putto, the son disappears from the parents.

4. The place or time from which another place or time is measured is expressed by the Ablative. The distance in space is put in the Locative or in the Nominative, and that in time is put in the Locative.

nagarasmā catusu yojanesu araṇṇaṃ, the forest is four leagues from the city.

gāmasmā ārāmo yojanaṃ, the monastery is one league from the village.

imamhā māsasmā pañcamāse atikkhante, when five months have elapsed from this.
ito kappasahassee, thousand Kappas hence.

5. Some prefixes and indeclinables also govern the Ablative.

ā, as far as; **ā pabbatā khettaṃ**, as far as the rock is the field.

apa, away from; **apa sālāya āyanti**, they come from the hall.

pati, like, in exchange for;

- **Buddhasmā pati Sāriputto**, like the Buddha is Sāriputta.

- **ghatamassa telasmā patidadāti**, he gives him ghee in exchange for oil.

pari, away from, without; **paripabbatā devo vassati**, it rains except on the mountain.

adho, below; **adharā adho**, below the hip.

nānā, different; **te Bhikkhū nānā-kulā**, those monks from different families.

rite, without; **rite saddhammā kuto sukhaṃ**, where is happiness without the noble Doctrine?

vinā, without; **vinā dhammā**, without the Doctrine.

uddhaṃ, above; **uddhaṃ pādatalā**, upward from the sole of the feet.

upari, above; **upari gaṅgāya**, above the river.

yāva, as far as; **yāva brahmalokā**, as far as the Brahma realm.

6. The Ablative is also used to denote comparison.

dānato sīlaṃ eva varaṃ, morality is indeed higher than liberality.

sīlaṃ eva sutā seyyo, morality is nobler than learning.

7. The Ablative is sometimes used in the sense of the (a) Instrumental and (b) Locative.

A. **sīlato naṃ pasaṃsanti**, they praise him on account of morality.

bhava-paccayā jāti, birth is conditioned by action.

saṅkhāranirodhā avijjā nirodho, the cessation of ignorance results from the cessation of activities.

B. **puratthimato**, from the east.

8. Sometimes the (a) Accusative and (b) Genitive are used in the sense of the Ablative.

A. **kiṃ kāraṇaṃ**, by what reason?

B. **taṃ kissa hetu**, by what cause?

9. Sometimes the Ablative is used after abstract nouns formed from past participles in the sense of “because of”; “on account of”.

kammasa kaṭattā, by reason of having done the action.

ussannattā, on account of having arisen.

THE GENITIVE CASE

1. The Genitive case is generally used to denote the possessor.

Buddhassa dhammo, Buddha's Doctrine.

rukkhassa chāyā, the shadow of the tree.

2. The Genitive is also used to denote the relationship between two objects.

pupphānaṃ rāsi, heap of flowers.

Bhikkhūnaṃ samūho, multitude of monks.

meghassa saddo, sound of thunder.

suvaṇṇassa vaṇṇo, colour of gold.

pādassa ukkhepanaṃ, raising of the foot.

lokassa hito, the good of the world.

3. Persons or things over which kingship, lordship, teachership, superiority, etc. are expressed are also put in the Genitive case.

narānaṃ indo, king of men.

manussānaṃ adhipati, chief of men.

sattā deva-manussānaṃ, teacher of gods and men.

4. When a person or thing is distinguished from a group, the word implying the group is put in the Genitive or Locative.

Buddho seṭṭho manussānaṃ, the Buddha is the chief of men.

imesaṃ dārakānaṃ (or, **imesu dārakesu**) **eso paṭhamo**, he is the first of these boys.

etesaṃ phalānaṃ ekaṃ gaṇha, take one of those fruits.

5. Words implying skill, proficiency, likeness, similarity, distance, nearness, under, above, etc. govern the Genitive.

dhammā'dhammassa kovido, skill in knowing the right and wrong.

kusalā naccagītassa, skilled in dancing and singing.

gāmassa (or **gāmato**) **avidūre**, not far from the village.

Nibbānassa santike, in the presence of Nibbāna.

nagarassa samīpe, near the city.

tassa purato, in his presence.

heṭṭhā chāyāya, under the shade.

heṭṭhā mañcassa, under the bed.

tassopari, above it; **jānumaṇalānaṃ upari**, above the knees.

pitussa tulyo, similar to the father.

mātu-sadiso, like the mother.

6. The Genitive is also used with superlatives and words having the same sense.

Dhammānaṃ caturo padā seṭṭhā, of things the four Truths are the highest.

sabbesaṃ sattānaṃ Buddho uttamo, the Buddha is the highest of all men.

danto seṭṭho manussānaṃ, a self-controlled person is the best of men.

7. Sometimes the Genitive is used in the sense of the (a) Accusative, (b) Auxiliary, (c) Instrumental, (d) Ablative, (e) Locative.

A. **amatassa dātā**, giver of immortality.

pāpānaṃ akaraṇaṃ sukhaṃ, it is happy not to do evil.

- B. **rañño pūjito**, revered by the king.
- C. **pattaṃ odanassa pūretvā**, filling the bowl with food.
- D. **sabbe bhāyanti maccuno**, all are afraid of death.
bhīto catunnaṃ āsīvisānaṃ, frightened of the four snakes.
- E. **divasassa tikkhattuṃ**, thrice a day.
Bhagavato pasannā, pleased with the Blessed One.

THE LOCATIVE CASE

1. The Locative case denotes the place or time where anything is or happens.

manussā gharesu vasanti, men live in houses.
thāliyaṃ odanaṃ pacati, he cooks rice in a pot.
khīresu jalaṃ, there is water in milk.

2. The Locative denotes also the time when an action takes place.

tasmiṃ samaye, at that time.
sāyaṇhasamaye āgato, he came in the afternoon.
phussamāsamhā tīsu māsesu vesākhamāso, three months from Phussa month is the month of Vesākha.
ito sataṣaṭṭhamhi kappe, one hundred thousand aeons hence.

3. The reason is sometimes expressed by the Locative.

dīpi cammesu haññate, the tigers are killed on account of their skin.
musāvāde pācittiyaṃ, one commits a pācittiya offence, there is a pācittiya with regard to a lie or through falsehood.

4. The group or class from which a person or thing is distinguished or separated is put in the Locative.

manussesu khattiyo sūratamo, the warrior is the bravest of men.
addhikesu dhāvato sīghatamo, the runner is the fastest of travellers.
āyasmā Ānando arahantesu aññataro, Venerable Ānanda is one of the Arahants.

5. The Locative or the Genitive is used with the words **adhipati**, lord; **dāyāda**, heir; **issara**, lord; **kusala**, skill; **paṭibhū**, bail; **pasuta**, born of; **sakkhi**, witness; and **sāmi**, master.

lokasmiṃ (or **lokassa**) **adhipati**, lord of the world.
kammasmiṃ (or **kammassa**) **dāyādo**, heir of action.
paṭhaviyaṃ (or **paṭhaviyā**) **issaro**, lord of the earth.
gītasmiṃ (or **gītassa**) **kusalo**, skill in singing.
dassanasmiṃ (or **dassanassa**) **paṭibhū**, surety for appearance.
gosu (or **gavaṃ**) **pasuto**, born of cows.
adhikaraṇasmiṃ (or **adhikaraṇassa**) **sakkhi**, witness in a case.
Dhammasmiṃ (or **Dhammassa**) **sāmi**, master of Truth.

6. The Locative is used with the words **sādhū**, good, kind; **nipuṇa**, proficient, skilful; and words having the sense of “being pleased with, angry with, contented with, being addicted to”; etc., and with prefixes **adhi** and **upa**, in the sense of exceeding or “mastering of”.

paññāya sādhu, good in wisdom.

mātari sādhu, kind towards the mother.

vinaye nipuṇo, proficient in discipline.

bhaṇḍāgāre niyutto, attached to the treasury.

Dhamme gāravo, reverence towards the Dhamma.

Buddhe pasanno, being pleased with the Buddha.

appakasmim tuṭṭho, being contented with little.

kāsiraññe na kuppāmi, I am not angry with the Kāsi king.

adhi devesu Buddho, the Buddha is superior to the gods.

upanikkhe kahāpaṇaṃ, a Kahāpaṇa is greater than Nikkha.

7. Sometimes the Locative is used in the sense of the (a) Nominative, (b) Accusative, (c) Instrumental (d) Dative, and (e) Ablative.

A. **idampissa hoti sīlasmim**, this also is his virtue.

B. **bāhāsu gahetvā**, taking the hands.

bhikkhūsu abhivadanti, salute the monks.

C. **samaṇā pattesu piṇḍāya caranti**, the ascetics go for alms with their bowls.

D. **Sanghe, Gotami, dehi, O Gotami**, give to the Sangha.

E. **kadalīsu gaje rakkhanti**, lit. they protect the elephants from the plantain trees.

The Genitive and Locative Absolutes

The Nominative Absolute in English and the Ablative Absolute in Latin are expressed by the Genitive and Locative Absolutes in Pāḷi.

(a) When the subject of a participle is different from the subject of the verb it is put in the Locative Absolute and the participle is made to agree with it in gender, number and case.

(b) If the subject of the participle is the same as that of the finite verb this construction is not used.

(c) **mayi gate so āgato**, he came when I had gone. **bhikkhusaṅghesu bhojyamānesu gato**, he went when the multitude of monks were being fed. **sabbe maggā vivajjenti gacchante lokanāyake**, when the leader of the world goes, all turn away from the path. This construction corresponds to the Nominative Absolute in English and Ablative Absolute in Latin.

(d) **ahaṃ gacchanto tena saddhiṃ na sallapiṃ**, as I was going I did not speak with him.

When disregard is to be shown the Genitive Absolute is often used. Sometimes the Locative Absolute is also used: **mātāpitunnaṃ rudantānaṃ pabbaji** or **mātāpitūsu rudantesu pabbaji**, he renounced disregarding his weeping parents, i.e., he renounced in spite of or not withstanding the weeping of his parents. (Though his parents were weeping, he went forth into homelessness.)

The same construction may be used in the sense of “as soon as” or “no sooner than” by compounding **eva** with the participle; e.g., **tayi āgate yeva so gato**, he went as soon as you came, or he went just as you had come.

Lesson XXVI

A. Passive Voice

Passive verbs are not very common in Pāḷi, which has a strong preference for the active except in certain favoured expressions in the past participle. Verbs form passive stems with the suffix **-ya** or **-iya** added to the root. The verbal inflections are the same as in the active form, it is the stem which clarifies whether the verb is the active or the passive voice. The suffix is added to the root in four ways:

- Directly after roots ending in a vowel: **nī + ya + ti = nīyati**
- To roots in a double consonant, **ya** is joined by means of **i**, this **i** being eventually lengthened to **ī**. It is also joined by means of **i** when a root ends in consonant **s**, **h** or **r**: **rakkha + ya + ti = rakkhīyati**
- It may be added directly to roots ending in a consonant; in this case the **y** of **ya** becomes assimilated to the last consonant of the root following the assimilation rules (see P. 43): **pac + a + ya + ti = pacayati = paccati**
- **Ya** is also added to special bases by means of **ī**: **dā + ya + ti = dīyati**

Examples:

- ✓ **√kar**, to do; **karīyati** (or **kariyati**, or **kayirati**): it is done
- ✓ **√pucch**, to ask, **pucchīyati**, it is asked
- ✓ **√(ñ)ñā**, to know (with prefix **pa-**); **paññāyati**: it is understood
- ✓ **√dā**, to give; **dīyati**: it is given
- ✓ **√(d)dis**, to see; **dissati**: it is seen
- ✓ **√vac**, to say; **vuccati**: it is said
- ✓ **√bhaṇ**, to speak, **bhaṇṇīti**, it is spoken
- ✓ **√khād**, to eat, **khajjati**, it is eaten

An aorist passive is sometimes formed by adding the aorist inflections to the passive stem:

- ✓ **√han**, to kill; **haññīmsu**: they were killed

√cur, to rob/to steal	
present active	present passive
coremi, I rob	corīyāmi, I am robbed
coresi, you rob	corīyasi, you are robbed
coreti, s/he robs	corīyati, s/he•it is robbed
corema, we rob	corīyāma, we are robbed
coretha, you rob	corīyatha, you are robbed
corenti, they rob	corīyanti, they are robbed

√su, to hear	
present active	present passive
suṇāmi, I hear	suṇīyāmi, I am heard
suṇāsi, you hear	suṇīyasi, you are heard
suṇāti, s/he hears	suṇīyati, s/he•it is heard
suṇāma, we hear	suṇīyāma, we are heard
suṇātha, you hear	suṇīyatha, you are heard
suṇanti, they hear	suṇīyanti, they are heard

B. Middle Voice

Special inflexions of verbs called middle or “reflexive” (attanopada) are occasionally used in place of the ordinary active verbal inflexions (-mi, -si, -ti etc.). they may be regarded as poetic forms rather than as a regular reflexive. They are of very rare occurrence in prose texts, but a little less rare in verse.

EXAMPLES		
	active	middle
I think	maññāmi	maññe
he obtains	labhati	labhate
he might come	āgame(yya)	āgametha

√bhās, to speak			
	Present	Aorist	Perfect
Ahaṃ	bhāse	bhāsa	bhāsiṃ
Tvaṃ	bhāsase	bhāsase	bhāsase
So/Sā	bhāsate	bhāsā	bhāsattha
Mayaṃ	bhāsamhe	bhāsū	bhāsamhase
Tumhe	bhāsavhe	bhāsavhaṃ	bhāsavhaṃ
Te	bhāsante	bhāsamhe	bhāsatthum
	Benedictive	Optative	Future
Ahaṃ	bhāse	bhāseyyaṃ	bhāsaṃ
Tvaṃ	bhāsassu	bhāsetho	bhāsase
So/Sā	bhāsataṃ	bhāsetha	bhāsate
Mayaṃ	bhāsaāmase	bhāseyyāmhe	bhāsamhe
Tumhe	bhāsavho	bhāseyyavho	bhāsavhe
Te	bhāsaantaṃ	bhāseraṃ	bhāsante

TERMINATIONS						
	Present	Aorist	Perfect	Benedictive	Optative	Future
Ahaṃ	-e	-a	-iṃ	-e	-eyyaṃ	-aṃ
Tvaṃ	-se	-se	-se	-ssu	-etho	-ase
So/Sā	-te	-ā	-ttha	-taṃ	-etha	-ate
Mayaṃ	-mhe	-ū	-mhase	-āmase	-eyyāmhe	-āmhe
Tumhe	-vhe	-vhaṃ	-vhaṃ	-vho	-eyyavho	-avhe
Te	-nte	-mhe	-tthum	-antaṃ	-eraṃ	-ante

C. The verb “to be”

Conjugation of <i>√hū</i> (to be)			
	Present	Aorist	Perfect
Ahaṃ	homi	ahosiṃ, ahuṃ	ahuva, ahuvaṃ
Tvaṃ	hosi	ahosi	ahuvo
So/Sā	hoti	ahosi, ahu	ahuva, ahuvā
Mayaṃ	homa	ahosimhā, ahumhā	ahuvamha/-mhā
Tumhe	hotha	ahosittha	ahuvattha
Te	honti	ahesuṃ, ahuṃ	ahuvu
	Imperative*	Optative	Future
Ahaṃ	homi	heyyāmi	hessāmi
Tvaṃ	hohi	heyyāsi	hessasi
So/Sā	hotu	heyya	hessati
Mayaṃ	homa	heyyāma	hessāma
Tumhe	hotha	heyyātha	hessatha
Te	hontu	heyyaṃ	hessanti

*and Benedictive

Conjugation of <i>√asa</i> (to be, to exist)			
	Present	Aorist	-----
Ahaṃ	asmi, amhi	āsiṃ	-----
Tvaṃ	asi	āsi	-----
So/Sā	atthi	āsi	-----
Mayaṃ	asma, amha	āsimha, āsimhā	-----
Tumhe	attha	āsīttha	-----
Te	santi	āsiṃsu, āsuṃ	-----
	Imperative*	Optative	-----
Ahaṃ	asmi	siyaṃ, assaṃ	-----
Tvaṃ	ahi	assa	-----
So/Sā	atthu	siyā, assa	-----
Mayaṃ	asma	assāma	-----
Tumhe	attha	assatha	-----
Te	santu	siyuṃ, assu	-----

*and Benedictive

Selections for Translation

I. Buddheniyā Vatthu: Story of Buddheni

Jambudīpe kira pubbe pāṭaliputtanagare sattāsītikoṭīnihitadhanaṃ ekaṃ seṭṭhikulaṃ ahosi, tassa pana seṭṭhino ekāyeva dhītā ahosi nāmena buddhenināma, tassā sattavassikakāle mātāpitaro kālamakaṃsu, tasmīṃ kule sabbaṃ sāpateyyaṃ tassāyeva ahosi. Sā kira abhirūpā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā devaccharapaṭibhāgā piyāca ahosi manāpā, saddhā pasannā ratanattayamāmikā paṭivasati, tasmīṃ pana nagare seṭṭhisenāpati-uparājādayo taṃ attano pādaparikattaṃ kāmayamānā manusse pesesaṃ paṇṇākārehi saddhiṃ, sā taṃ sutvā cintesi, mayhaṃ mātāpitaro sabbaṃ vibhavaṃ pahāya matā, mayāpi tathā agantabbaṃ, kiṃ me patikulena, kevalaṃ vittavināsāya bhavati, mayā panimaṃ dhanam buddhasāsane-yeva nidahituṃ vaṭṭatīti cintesi, cintetvā ca pana tesam na mayhaṃ patikulenatthoti paṭikkhipi. Sā tato paṭṭhāya mahādānaṃ pavattenti samaṇabrahmaṇe santappesi.

Athāparabhāge eko assavāṇijako assa-vāṇijāya pubbantāparantaṃ gacchanto āgamma imasmīṃ gehe nivāsaṃ gaṇhi, atha so vāṇijo taṃ disvā dhītusinehaṃ paṭiṭṭhāpetvā gandhamālavatthālāṅkāradīhi tassā upakārako hutvā gamanakāle amma etesu assesu tava ruccanaṃ assaṃ gaṇhāhīti āha, sāpi asse oloketvā ekaṃ sindhavapotakaṃ disvā etaṃ me dehīti āha, vāṇijo amma eso sindhavapotako, appamattā hutvā paṭijaggāhīti vatvā taṃ paṭipādetvā agamāsi, sāpi taṃ paṭijaggamānā ākāsaḡāmibhāvaṃ ṇatvā sammā paṭijaggantī evaṃ cintesi, puñṇakaraṇassa me sahāyo laddhoti, agatapubbāca me bhagavato sakalaṃ mārabalaṃ vidhametvā buddhabhūtaṃ jayamahābodhibhūmi, yannūnāhaṃ tattha gantvā bhagavato jayamahābodhiṃ vandeyyanti cintetvā bahū rajatasuvaṇṇamālādayo kārapetvā ekadivasaṃ assamabhiruyha ākāseṇa gantvā bodhimālāke ṭhatvā āgacchantu-ayyā suvaṇṇamālā pūjetuṃti ugghosesi. Tenettha.:

Yato paṭṭhāyahaṃ buddha, sāsane suddhamānasā;
pasannā tena saccena, mamānuggahabuddhiyā.

Āgacchantu namassantu, bodhiṃ pūjentu sādhuṃ;
soṇṇamālāhi sambuddha, puttā ariyasāvaka.

Sutvā taṃ vacanaṃ ayyā, bahū sīhaḡavāsino;
āgamma nabhasā tattha, vandiṃsu ca mahiṃsu cāti.

Tatoppabhūti sā kumārikā buddhasāsane atīva pasannā niccomeva assamabhiruyha āgantvā ariyehi saddhiṃ mahābodhiṃ suvaṇṇamālāhi pūjetvā gacchati, atha pāṭaliputtanagaropavane vanacarā tassā abhiṇhaṃ gacchantiyā ca āgacchantiyā ca rūpasampattiṃ disvā rañño kathesaṃ. Mahārāja evarūpā kumārikā assa mabhiruyhaāgantvā nibandhaṃ vanditvā gacchati. Devassānurūpā aggamahesī bhavituntī.

Rājā taṃ sutvā “Tena hi bhane gaṇhatha naṃ kumāriṃ mama aggamahesiṃ karomī”ti, purise payojesi.

Tena payuttā purisā Bodhi-pūjaṃ katvā āgacchantiṃ gaṇhāmā’ti tattha nilīnā gahaṇa-sajjā aṭṭhaṃsu. Tadā sā kumārikā assamabhiruyha Mahā-Bodhimaṇḍaṃ gantvā vītarāgehi saddhiṃ pupphapūjaṃ katvā vanditvā nivatti. Atha tesu eko Dhammarakkhitatthero nāma tassā evamāha: “Bhagini, tvaṃ antarāmagge corā gaṇhitukāmā ṭhitā. Asukhaṭṭhānaṃ patvā appamattā sīghaṃ gacchā”ti.

Sā pi gacchantī taṃ ṭhānaṃ patvā corehi anubandhitā assassa paṇhiyā saññaṃ datvā pakkami. Corā pacchato pacchato anubandhiṃsu. Asso vegaṃ janetvā ākāsamullanghi. Kumārikā vegaṃ sandhāretuṃ asakkontī assassa piṭṭhito parigilitvā patanti; mayā katūpakāraṃ sara puttāti āha. So patantiṃ disvā vegena gantvā piṭṭhiyaṃ nisīdāpetvā ākāsaḡato netvā sakaṭṭhāne yeva paṭiṭṭhāpesi. Tasmā:

Tiracchānagatā pevaṃ, sarantā upakāraṃ;
na jahantīti mantvāna, kataññū hontu pāṇinoti.

Tato sā kumārikā sattā sītiḷḷidhanaṃ buddhasāsane yeva vāpitaṃ yāvajīvaṃ sīlaṃ rakkhitaṃ
uposathakammaṃ katvā tato cutā sutta pabuddho viya devaloke nibbattīti.

Atitaruṇavayā bho mātugāmāpi evaṃ,
vividhakusalakammaṃ katvā saggaṃ vājanti;
kusalaphalamahantaṃ maññaṃānā bhavantaṃ,
bhavatha katha mupekkhā dānaṃānādikaṃme.

II. Pāṇiyadinna Vattu: Story of the Giver of Water

Jambudīpe aññatarasmiṃ janapade kireko manusso raṭṭhato raṭṭhaṃ janapadato janapadaṃ vicaranto anukkamena Candabhāgā-nadītīraṃ patvā nāvaṃ abhiruhitvā paratīraṃ gacchati. Athāparaṃ gabbhinitthī tāya evanāvāya gacchati. Atha nāvā gaṅgā-majjhā-patta-kāle tassa kammaja vātā calimṃsu. Tato sā vijāyitumasakkontī kilantā pāṇīyaṃ me detha pipāsītāmhī' ti manusse yāci. Te tassā vacanaṃ asuṇantā viya pāṇīyaṃ nādaṃsu. Atha so jānapadiko tassa karuṇāyanto pāṇīyaṃ gahetvā mukhe āsiñci. Tasmīṃ khaṇe sā laddhāssāsā sukhena dāraṃ vijāyi. Atha te tīraṃ patvā katipaya-divasena attano attano thānaṃ pāpuṇimṃsu. Athāparabhāge so jānapadiko aññatara-kiccaṃ paṭicca tassā itthiyā vasana-gharaṃ patvā tattha tattha āhiṇḍanto nivāsanaṭṭānaṃ alabhitvā nagaradvāre sālaṃ gantvā tattha nipajji.

Tasmīṃ yeva divase corā nagaraṃ pavisitvā rājagehe sandhiṃ chinditvā dhanasāraṃ gahetvā gacchantā rājapurisehi anubaddhā gantvā tā yeva sālāya chaḍḍetvā palāyimṃsu. Atha rājapurisā āgantvā taṃ jānapadikaṃ disvā; ayaṃ coro'ti gahetvā pacchābāhaṃ gālhaṃ bandhitvā puna-divase rañño dassesum.

Rañña "Kasmā bhaṇe, corakammakāsī"ti pucchito.

"Nāhaṃ, deva, coro, āgantukomhi"ti vutte, rājā core pariyesitvā alabhanto ayaṃ eva coro imaṃ mārethā'ti ānāpesi.

Rājapurisehi taṃ gālhaṃ bandhitvā āghātaṭṭhānaṃ nette sā itthī taṃ tattha nīyamānaṃ disvā sañjānitvā kampamāna hadayā muhuttana rañño santikaṃ gantvā vanditvā, "deva eso na coro āgantuko, muccathetaṃ, devā'ti" āha. Rājā tassā kathaṃ asaddhahanto yajjetaṃ mocetum icchasi tassagghanaṃ dhanam datvā muñcāpehī'ti.

Sā "sāmi mama gehe dhanam natthi. Api ca me satta-puttehi saddhiṃ maṃ dāsiṃ karohi. Etaṃ muñca devā"ti āha.

III. Duggatassa Dānaṃ: A Pauper's Charity

Ahoṣiṃ duggato pubbe; Bārāṇasi-puruttame;
Dānaṃ denti narā tattha; nimantetvāna bhikkhavo

Jīvanto bhatiyā sohaṃ; dānaṃ dente mahājane;
Tuṭṭhahaṭṭhe pamudite; evaṃ cintesahaṃ tadā

Samuppaṇṇa-vatthālaṅkāra; dānaṃ dentī ime janā;
Paratthapi pahaṭṭhāva; sampattimanubhonti te

Buddhuppādo ayaṃ dāni; dhammo loke pavattati;
Susīlā' dāni vattanti; dakkhiṇeyyā jinorasā

Avaṭṭhitova saṃsāro; apāyā khalu pūritā;
Kalyāṇa-vimukhā sattā; kāmaṃ gacchanti duggatiṃ

Idāni dukkhito hutvā; jīvāmi kasirenaṃ;
Daḷiddo kapaṇo dīno; appabhogo anāḷiyo

Idāni bījaṃ ropemi; sukhette sādhu-sammate;
Appeva nāma tenāhaṃ; parattha sukhito siyā

Iti cintiya bhikkhitvā; bhatiṃ katvāna nekadhā;
Maṇḍapaṃ tattha kāretvā; nimantetvāna bhikkhavo

Āyāsena adāsahaṃ; pāyāsaṃ amatā yaso;
Tena kammavipākena; devaloke manorame

Jātomhi dibbakāmehi; modamāno anekadhā;
Dīghāyuko vaṇṇavanto; tejasīca ahasahaṃ.

IV. Sumanādeviyā Vatthu: Story of Sumanā Devi

Sāvattthiyaṃ hi devasikaṃ Anāthapiṇḍikassa gehe dve Bhikkhu-sahassāni bhuñjanti; tathā Visākhāya mahāupāsikāya. Sāvattthiyañca yo yo dānaṃ dātukāmo hoti so so tesam ubhiṇṇaṃ okāsaṃ labhitvāva karonti. Kiṃ kārāṇā? Tumhākaṃ dānaggaṃ Anāthapiṇḍiko vā Visākhā vā āgatā'ti pucchitvā nāgatā'ti vutte satasahassaṃ vissajjetvā katadānampi kiṃ dānaṃ nāmetanti garahanti.

Ubhopi te Bhikkhusaṅghassa ruciñca anucchavikakiccāni ca ativiya jānanti. Tesu vicārentesu bhikkhū cittarūpaṃ bhuñjanti. Tasmā sabbe dānaṃ dātukāmā te gahetvāva gacchanti. Iti te attano ghare bhikkhū parivisitum na labhanti.

Tato Visākhā “ko nu kho mama ṭhāne ṭhatvā bhikkhusaṅghaṃ parivisissatī”ti upadhārentī puttassa dhītaraṃ disvā taṃ attano ṭhāne ṭhapesi. Sā tassā nivesane bhikkhusaṅghaṃ parivisati. Anāthapiṇḍikopi Mahāsubhaddaṃ nāma jeṭṭhadhītaraṃ ṭhapesi. Sā bhikkhūnaṃ veyyāvaccaṃ karontī dhammaṃ suṇantī sotāpannā hutvā patikulaṃ agamāsi. Tato Cullasubhaddaṃ ṭhapesi. Sāpi tattheva karontī sotāpannā hutvā patikulaṃ gatā. Atha Sumanādeviṃ nāma kaṇiṭṭhadhītaraṃ ṭhapesi. Sā pana Sakadāgāmiphalaṃ patvā kumārikāva hutvā tathārūpena aphāsukhena āturā āhārupacchedaṃ katvā pitaraṃ daṭṭhukāmā hutvā pakkosāpesi. So ekasmiṃ dānagge tassa sāsanaṃ sutvāva āgantvā; “Kiṃ amma Sumane'?”ti āha. Sāpi naṃ āha; “Kiṃ tāta kiṇiṭṭhabhātikā”ti.

“Vippalapasi, amma?”

“Na vippalapāmi, kaṇiṭṭhabhātikā”ti.

“Bhāyasi, amma”ti.

“Na bhāyāmi, kaṇiṭṭhabhātikā”ti.

Ettakaṃ vatvā yeva pana sā kālamakāsi.

So Sotāpannopi samāno seṭṭhidhītari uppannasokaṃ adhvāsetum asakkonto Dhītu sarīrakiccaṃ kāretvā rodanto Satthusantikaṃ gantvā “Kiṃ gahapati dukkhī dummano assumukho rudamāno upagato'sī”ti? vutte “Dhītā me bhante Sumanādevi kālakatā”ti āha.

“Atha kasmā socasi? Nanu sabbesaṃ ekaṇsikaṃ maraṇanti.”

“Jānāṃ etaṃ bhante. Evarūpā pana me hirottappasampannā dhītā sā maraṇakāle satiṃ paccupaṭṭhāpetum asakkontī vippalamānā matā'ti me anappakaṃ domanassaṃ uppajjati”ti.

“Kiṃ pana tayā kathitaṃ mahāseṭṭhi?”

“Ahaṃ taṃ bhante 'Amma Sumane' 'ti āmantesiṃ. Atha naṃ āha 'Kiṃ tāta kaṇiṭṭhabhātikā'ti. Tato 'vippalapasi amma' 'ti? 'Na vippalapāmi'ti kaṇiṭṭhabhātikā' 'ti. 'Bhāyasi amma' 'ti? 'Na bhāyāmi'ti kaṇiṭṭhabhātikā' 'ti. Ettakaṃ vatvā kālamākasī”ti.

Atha naṃ Bhagavā āha. “Na te mahāseṭṭhi dhītā vippalapī”ti.

“Atha kasmā evamāhā?”ti.

Kaṇiṭṭhattā yeva. Dhītā hi te gahapati maggaphalehi tayā mahallikā. Tvaṃ hi Sotāpanno. Dhītā pana te Sakadāgāmini. Sā maggaphalehi mahallikattā evamāhā”ti.

“Evaṃ bhante!”

“Evaṃ gahapati!”

“Idāni kuhiṃ nibbattā, bhante?”

Tusitabhavane gahapatī’ti vutte bhante mama dhītā idhā ñātakānaṃ antare nandamānā, vicarivā ito gantvāpi nandanaṭṭhāne yeva nibbattā.”

Atha naṃ satthā “Āma gahapati appamattā nāma gahaṭṭhā vā pabbajitā vā idha loke ca paraloke ca nandanti yevā”ti vatvā imaṃ gāthamāha.

Idha nandati pecca nandati; katapuñño ubhayattha nandati;
Puññaṃ me katan ti nandati; bhīyyo nandati suggaṭṭi gato.

V. Selections from Dhammapada

Na hi verena verāni; sammantīdha kudācanaṃ
Averena ca sammanti; esa dhammo sanantano.

Yathā agāraṃ ducchannaṃ; vuṭṭhi samativijjhati
Evaṃ abhāvitaṃ cittaṃ; rāgo samativijjhati.

Yathā agāraṃ succhannaṃ; vuṭṭhi na samativijjhati
Evaṃ subhāvitaṃ cittaṃ; rāgo na samativijjhati.

Idha socati pecca socati; pāpakārī ubhayattha socati
So socati so vihaññati; disvā kammakiliṭṭhamattano.

Idha modati pecca modati; katapuñño ubhayattha modati
So modati so pamodati; disvā kamma-visuddhimattano.

Idha tappati pecca tappati; pāpakārī ubhayattha tappati
Pāpaṃ me katan'ti tappati; bhīyo tappati duggatiṃ gato.

Idha nandati pecca nandati; katapuñño ubhayattha nandati
Puññaṃ me katan'ti nandati; bhīyo nandati suggatiṃ gato.

Appamādo amatapadaṃ; pamādo maccuno padaṃ
Appamattā na mīyanti; ye pamattā yathā matā.

Appamādena maghavā; devānaṃ seṭṭhataṃ gato
Appamādaṃ pasaṅsanti; pamādo garahito sadā.

Aciraṃ vatayaṃ kāyo; paṭhaviṃ adhisessati
Chuddho apetaviññāṇo; niratthaṃva kaḷiṅgaraṃ.

Yathāpi bhamaro pupphaṃ; vaṇṇagandhaṃ aheṭṭhayaṃ
Paḷeti rasamādāya; evaṃ gāme munī care.

Na paresaṃ vilomāni; na paresaṃ katākataṃ
Attanova avekkheyya; katāni akatāni ca.

Yathāpi puppharāsīmḥā; kayirā mālāguṇe bahū
Evaṃ jātena maccena; kattabbaṃ kusalaṃ bahuṃ.

Madhūva maññatī bālo; yāva pāpaṃ na paccati
Yadā ca paccati pāpaṃ; atha bālo dukkhaṃ nigacchati.

Selo yathā ekaghano; vātena na samīrati
Evaṃ nindā-pasaṃsāsu; na samiñjanti paṇḍitā.

Na attahetu na parassa hetu; na puttamicche na dhanaṃ na raṭṭhaṃ
Na iccheyya adhammena samiddhimattano; sa sīlavā paññavā dhammiko siyā.

Yo sahaṣṣaṃ sahaṣṣena; saṅgāme mānuse jine
Ekaṃ ca jeyya attānaṃ; save saṅgāmajuttamo.

Sabbe tasanti daṇḍassa; sabbe bhāyanti maccuno
Attānaṃ upamaṃ katvā; na haṇeyya na ghātaye.

Sabbe tasanti daṇḍassa; sabbesaṃ jīvitam piyaṃ
Attānaṃ upamaṃ katvā na haṇeyya na ghātaye.

Dhammaṃ care sucaritaṃ; na taṃ duccharitaṃ care
Dhammacārī sukhaṃ seti; asmiṃ loke paramhi ca.

Kiccho manussa paṭilābho; kicchaṃ macchāna jīvitam
Kicchaṃ saddhammasavaṇaṃ; kiccho buddhānaṃ uppādo.

Sabbapāpassa akaraṇaṃ; kusalassa upasampadā
Sacitta pariyodapanaṃ; etaṃ Buddhāna sāsanaṃ.

Yo ca Buddhañca dhammañca; saṅghañca saraṇaṃ gato
Cattāri ariya-saccāni; sammappaññāya passati.

Dukkhaṃ dukkhasamuppādaṃ; dukkhassa ca atikkamaṃ
Ariyañcaṭṭhaṅgikaṃ maggaṃ; dukkhūpasamagāminaṃ.

Etaṃ kho saraṇaṃ khemaṃ; etaṃ saraṇamuttamaṃ
Etaṃ saraṇamāgamaṃ; sabbadukkhā pamuccati.

Na cāhu na ca bhavissati; na cetaṛahi vijjati
Ekantaṃ nindito poso; ekantaṃ vā paṣaṃsito.

Na tena paṇḍito hoti; yāvatā bahu bhāsati
Khemī avero abhayo; paṇḍito'ti pavuccati.

Na tāvatā dhammadharo; yāvatā bahu bhāsati
Yo ca appampi sutvāna; dhammaṃ kāyena passati
Save dhammadharo hoti; yo dhammaṃ nappamajjati.

Akataṃ dukkataṃ seyyo; pacchā tapati dukkataṃ
Katañca sukataṃ seyyo; yaṃ katvā nānutappati.

Sukhaṃ yāva jarā sīlaṃ; sukhā saddhā patiṭṭhitā
Sukho paññāya paṭilābho; pāpānaṃ akaraṇaṃ sukhaṃ.

Sabbadānaṃ dhammadānaṃ jināti; sabbaṃ rasaṃ dhammarasaṃ jināti
Sabbaṃ ratim dhammaratim jināti; taṇhakkhaya sabba dukkhaṃ jināti.

Cakkhunā saṃvaro sādhu; sādhu sotena saṃvaro
Ghāṇena saṃvaro sādhu; sādhu jivhāya saṃvaro.

Kāyena saṃvaro sādhu; sādhu vācāya saṃvaro
Manasā saṃvaro sādhu; sādhu sabbattha saṃvaro
Sabbattha saṃvuto bhikkhu; sabbadukkhā pamuccati.

Dhammārāmo dhammarato; dhammaṃ anuvicintayaṃ
Dhammaṃ anussaraṃ bhikkhu; saddhammā na parihāyati.

Yassa kāyena vācāya; manasā natthi dukkataṃ
Saṃvutaṃ tīhi ṭhānehi; tamaḥaṃ brūmi brāhmaṇaṃ.

VI.

Manopubbaṅgamā dhammā; manoseṭṭhā manomayā
Manasā ce paduṭṭhena; bhāsatī vā karoti vā
Tato naṃ dukkhamanveti; cakkamaṃ vahato padaṃ.

Manopubbaṅgamā dhammā; manoseṭṭhā manomayā
Manasā ce pasannena; bhāsatī vā karoti vā
Tato naṃ sukhamanveti; chāyāva anapāyinī.

In prose form:

Dhammā Manopubbaṅgamā (honti), manoseṭṭhā (honti), manomayā (honti),
(Yo) ce paduṭṭhena manasā bhāsatī vā karoti vā,
tato dukkhaṃ naṃ anveti cakkamaṃ vahato padaṃ iva.

Dhammā Manopubbaṅgamā (honti), manoseṭṭhā (honti), manomayā (honti),
(Yo) ce pasannena manasā bhāsatī vā karoti vā,
tato sukhaṃ naṃ anveti anapāyinī chāyā iva.

I. **Buddheniyā Vatthu**: Story of Buddheni

kira; an indeclinable used in reference to a report by hearing. it seems, is said.

nihita; pp. of **ni** + **dhā**, bear. deposited, laid aside, set apart.

kālamakaṃsu; **kālaṃ** + **akaṃsu**; died. sing. **kālamakāsi**.

sāpateyyaṃ; property, wealth, provisions.

vaṇṇa-pokkharatāya; beauty of complexion.

devaccharā; celestial nymph.

ratana + **ttaya** + **māmikā**; devoted to the triple gem.

pādaparikattaṃ; state of wife.

vibhavaṃ; wealth.

pati + **kulena**; husband's clan.

kevalaṃ; only.

tato paṭṭhāya; from that time, thence forth.

nivāsaṃ gaṇhi; took shelter.

potakaṃ; colt.

paṭijaggāhi; nourish, tend, look after.

puñña + **karaṇassa**; dat. to one who is doing merit.

vidhametvā; having vanquished, having defeated.

yannūnāhaṃ; how, if i.

mālake; in the enclosure, yard.

ugghosesi; shouted.

maṃ + **anuggaha**; have compassion on me.

soṇṇa + **mālāhi**; with garlands of gold.

nabhasā; through the sky.

mahiṃsu; revered.

tato + **ppabhuti**; from that time.

nagara + **upavane**; in the wood near the city.

nibandhaṃ; frequently.

devassa + **anurūpaṃ**; suitable to the deva (king).

bhane; a term of address used by superiors to subordinates.

niḷīnā; hidden.

gahana + **sajjā**; ready to seize.

nivatti; stopped.

paṇhiyā; with the heel.

saññaṃ + **datvā**; giving a sign.

vegaṃ janetvā; accelerating the speed.

ākāsaṃ ullaṅghi; rose to the sky.

sandhāretuṃ; to bear.

parigalitvā; having glided off, slipped.

tiracchānagatā; animals.

mantvāna; considering, thinking.

suttappabuddho; risen from sleep.

mātugāmā; women.

II. Pāṇiyadinnassa Vatthu: Story of the Giver of Water

janapada; country
nadī + tīraṃ; river bank.
gabbhinī + itthī; pregnant woman.
kammaja-vātā; pains of childbirth.
vijāyituṃ-asakkontī; unable to give birth.
pipāsītā + amhi; i am thirsty.
karuṇāyanto; pitying.
laddhā + assāsā; having obtained consolation.
katipaya; few
paṭicca; on account of.
āhiṇḍanto; wandering.
sandhiṃ chinditvā; making a break; broke into the house.
pacchābāhaṃ; hands on the back.
gāḷhaṃ bandhitvā; binding tightly.
āgantuko; guest, foreigner, visitor.
ānāpesi; ordered.
āghātaṭṭhānaṃ; place of execution.
sañjānitvā; recognising.
hadaya; heart.
muhuttena; in a moment.
asaddhahanto; not believing.
tassa-agghaṇakaṃ; its value.

III. Duggatassa Dānaṃ: A Pauper's Charity

duggato; poor man.
bhātiyā; by wages.
tuṭṭha-haṭṭhe; pleased and delighted.
pamudite; rejoiced.
dakkhiṇeyyā; worthy of gifts.
jinorasā; the sons of the buddha.
āvaṭṭhito; settled.
saṃsāro; existence.
khalu; indeclinable, indeed.
kalyāṇa-vimukka; opposed to good.
kasirena; with difficulty.
kapaṇo; poor.
dīno; miserable.
anāḷhiyo; destitute.
sādhū + sammate; regarded as good.
maṇḍapaṃ; hall.
āyāsena; with trouble.
pāyāsaṃ; milk porridge.

IV. Sumanādeviyā Vatthu: Story of Sumanādevi

devasikaṃ; adv. daily.

dānaggamaṃ; alms-hall.

vutte; loc. of **vutta**, from **vada**, to speak. when said, on being said.

garahanti; from **garaha** to condemn, despise.

ruciṃ; taste, desire, likes.

anucchavkha-kiccāni; **anu** + **chavi**; **ka** = according to one's skin, i.e., befitting, proper, suitable.

kiccāni, deeds, actions, duties.

ativiya; adj. thoroughly.

jānanti; know, from **ñā**, to know, **jāna** is substituted for **ñā**.

tesu vicārentesu; loc. absolute. when they inquire.

cittarūpaṃ; lit. according to the mind, i.e., as they liked or according to one's heart's content.

parivisitum; from **pari** + **visa**; to feed.

upadhārenti; nom. feminine singular present participle of **upa** + **dhara**, to hold, take up. reflecting.

ṭhapesi; aorist causal of **ṭhā**, to stand. placed.

veyyāvaccamaṃ karonti; perform duties, render service.

sotāpannā; **sota**, stream; **āpanna**, entered. stream-winner, the first stage of buddhahood.

patikulamaṃ; husband's family.

sakadāgāmiphalaṃ; fruit of ones; returner, the second stage of buddhahood.

tathārūpena aphāsukhena; some such illness.

ātura; ill.

āhārūpacchedamaṃ; lit. food; cutting, i.e., starving.

pakkosāpesi; aorist causal of **pa** + **kusa** = caused to be called; summoned.

vippalapasi; from **vi** + **pa** + **lapa**, to speak. speak confusedly, babble.

kālamakāsi; lit. did the time i.e., died.

uppannasokaṃ; arisen grief. **uppanna** is the p.p. of **u** + **pada**, to go.

adhivāsetum; inf. of **adhi** + **vasa** = to bear.

asakkonto; pres. participle of **sakha**, to bear. being unable.

saṅgārahakiccaṃ; lit. bodily duties, i.e. funeral ceremonies, obsequies.

kāretvā; causal past participle of **karu**, to do.

rodanto; pres. part. of **ruda**, to lament, wail.

assumukho; **assu**, tears; **mukha**, face = tearful face.

kālakatā; lit. time done i.e., dead.

ekaṃsikaṃ; adv. certain.

hirottappasampannā; **hiri** = shame, modesty; **ottappa** = fear; **sampannā** = endowed with.

paccupaṭṭhāpetum; inf. of **pati** + **upa** + **ṭhā**, to gather up.

matā; p.p. of **mara**, to die.

kathitaṃ; p.p. of **katha**, to speak; said, uttered, spoken.

mahallikattā; abstract noun. being old.

nibbattā; p.p. of **ni** + **vat**, born.

pecca; ind. p.p. of **pa** + **i**, to go. having gone.

katapuñño; the doer of good.

gatā; p.p. of **gamu** = gone.

V. Selections from Dhammapada

verena; by anger.
sammanti; are pacified; **samu**.
sanantano; ancient law; **sanam** + suffix **tana**.
agāraṃ; house.
du + **channaṃ**; ill-thatched.
vutṭhi; rain.
samativijjhati; penetrates through; **saṃ** + **ati** + **vijjha**.
pecca; hereafter.
kammakiliṭṭha; defiled actions.
modati; rejoices; **muda**.
visuddhiṃ; purity.
tappati; is tormented; **tapa**.
mīyanti; die; **mī**.
maghavā; a name given to sakka, the king of the devas.
pasamsanti; praise; **pasamsa**.
garahito; is denounced, blamed; **garaha** + **ta**.
adhisessati; will lie; **adhi** + **si**.
chuddho; thrown away.
apetaviññāṇo; bereft of consciousness.
ni + **atthaṃ**; useless.
kaḷingaraṃ; charred log.
bhamaro; bee.
ahetṭhayaṃ; without injuring.
paleti; flies; **pala**.
vilomāni; defects.
avekkheyya; should reflect; **ava** + **ikkha**.
kayirā; would make; **kara**.
mālāguṇe; different garlands.
maccena; by man.
maññati; thinks; **mana**.
selo; rock.
eka-ghano; one-solid.
vātena; by wind.
samīrati; is shaken; **saṃ** + **ira**.
samiddhiṃ; prosperity.
sa; so, he.
saṅgāme; in the battle field.
jeyya; would conquer; **jī**.
tasanti; tremble; **tasa**.
haṇeyya; should kill; **haṇa**.
ghātaye; should cause to kill; **haṇa**.

Exercise 1-A Translate into English.

1. Buddho vadati.

The Buddha / speaks

The Buddha speaks

2. Dhammo nare rakkhati.

The Dhamma / the men / protect

The Dhamma protects men

3. Sā ghaṭe dhovati.

She / the pots / washes

She washes the pots

4. Sāvaka sakaṭaṃ dhāvanti.

The disciples / to the cart / run

The disciples run to the cart

5. Yodhā bhūphālaṃ vandanti.

The warriors / the king / salute

The warriors salute the king

6. Bhūpālo gāmaṃ rakkhati.

The king / the village / protects

The king protects the village

7. Sakaṭe narā dhovanti.

The carts / the men / wash

The men wash the carts

8. Narā dārake sikkhake rakkhanti.

The men / the children / the learners / protect

The men protect the children, who are learners

9. Sikkhakā sāvaka Buddhaṃ suṇanti

The learners / disciples / the Buddha / hear

The learners, who are disciples, hear the Buddha

10. Dhammaṃ Buddho vadati

The Dhamma / the Buddha / preach

The Buddha preaches the Dhamma

11. Dārakā pāsāṇaṃ āgacchanti

The children / to the rock / are coming

The children are coming to the rock

12. Bhūpālo yodho hoti

The king / a warrior / is

The king is a warrior

13. So putto taḷākaṃ dhāvati

He / the son / to the lake / is running

He, the son, is running to the lake

14. Te sikkhakā honti

They / learners / are

They are learners

15. Bhūpālo taḷākaṃ gacchati

The king / to the lake / is going

The king is going to the lake

16. Naro sikkhako vihāraṃ āgacchati

The man / the learner / to the monastery / comes

The man, who is a learner, comes to the monastery

17. Dārake ghaṭe dhovati

The child / the pots / washes

The child washes the pots

18. Buddho vihāraṃ gacchati

The Buddha / to the monastery / goes

The Buddha goes to the monastery

19. Sāvako dhammaṃ passati

The disciple / the Dhamma / sees

The disciple sees the Dhamma

20. Bhūpālaṃ narā yodhā passanti

The King / the men / the warriors / see

The men, who are warriors, see the king

Exercise 1-B Translate into Pāli.

1. The Buddha goes to the village.

Buddho / gacchati / gāmaṃ

Buddho gāmaṃ gacchati

2. The Buddha preaches the Dhamma

Buddho / vadati / dhammaṃ

Buddho dhammaṃ vadati

3. The learners are going to the monastery.

Sikkhakā / gacchanti / vihāraṃ

Sikkhakā vihāraṃ gacchati

4. The king is saluting the men, who are warriors.

Bhūpālo / vandati / nare / yodhā*

Bhūpālo nare yodhe* vandati

5. The warriors see the king.

Yodhā / passanti / bhūpālaṃ

Yodhā bhūpālaṃ passanti

6. A child washes the pots.

Dārako / dhovati / ghaṭe

Dārako ghaṭe dhovati

7. The men are going to the lake.

Narā / gacchanti / taḷākaṃ

Narā taḷākaṃ gacchanti

8. The king protects the disciples.

Bhūpālo / rakkhati / sāvake

Bhūpālo sāvake rakkhati

9. The learners hear the Dhamma.

Sikkhakā / suṇanti / dhammaṃ

Sikkhakā dhammaṃ suṇanti

10. They, the warriors, are going to the village.

Te / yodhā / gacchati / gāmaṃ

Te yodhā gāmaṃ gacchati

11. The disciples see the Doctrine.

Sāvakā / passanti / dhammaṃ

Sāvakā dhammaṃ passanti

12. A man runs towards the lake.

Naro / dhavati / taḷākaṃ

Naro taḷākaṃ dhāvati

13. The king is a warrior.

Bhūpālo / hoti / yodho

Bhūpālo yodho (hoti)

14. They, the learners, go to the monastery.

Te / sikkhakā / gacchanti / vihāraṃ

Te sikkhakā vihāraṃ gacchanti

15. The children wash the carts.

Dārakā / dhovanti / sakaṭe

Dārakā sakaṭe dhovanti

16. He, the Buddha, declares the Dhamma.

So / Buddho / vadati / dhammaṃ

So Buddho dhammaṃ vadati

17. A disciple is washing the pots.

Sāvaka / dhovati / ghaṭe

Sāvaka ghaṭe dhovati

18. The carts come to the villages.

Sakaṭā / āgacchanti / gāme

Sakaṭā gāme āgacchanti

19. The carts go to the monastery.

Sakaṭā / gacchanti / vihāraṃ

Sakaṭā vihāraṃ gacchanti

20. The disciples read the Dhamma.

Sāvakā / paṭhanti / dhammaṃ

Sāvakā dhammaṃ paṭhanti

Exercise 2-A Translate into English.

1. Tvaṃ sakaṭena gacchasi.

you / by cart / go

You go by the cart.

2. Tvaṃ ādarena dhammaṃ desesi.

you / with affection / Dhamma / preach

You preach the Dhamma with affection.

3. Tvaṃ gilānassa osadhaṃ desi.

you / to sick person / medicine / give

You give the medicine to the sick person.

4. Tvaṃ daṇḍena sunakhaṃ paharasi.

you / with stick / dog / strike

You strike the dog with a stick.

5. Tvaṃ vejjānaṃ sakaṭe pesesi.

you / to doctors / carts / send

You send the carts to the doctors.

6. Tumhe ādarena gilānānaṃ āhāraṃ detha.

you / with care / to the sick / food / give

You give food to the sick with care.

7. Tumhe dāsehi gāmaṃ gacchatha.

you / with servants / to the village / go

You go to the village with the servants.

8. Tumhe samanānaṃ dhammaṃ desetha.

you / to ascetics / doctrine / preach

You preach the doctrine to the ascetics.

9. Tumhe hatthehi osadhiṃ labhatha.

you / with hands / medicine / receive

You receive the medicine with (your) hands.

10. Tumhe sunakhassa āhāraṃ haratha.

you / to dog / food / carry

You carry the food to the dog.

11. Dārakā sunakhehi gāmaṃ gacchanti.

children / with dogs / to the village / go

The children go to the village with the dogs.

12. Sūdā hatthehi ghaṭe dhovanti.

cooks / with hands / pots / wash

The cooks wash the pots with (their) hands.

13. Tumhe gilāne vejjassa pesetha.
you / sick people / to doctor / send
You send the sick people to the doctor.

14. Dāso janakassa āhāraṃ āharati.
servant / to father / food / brings
The servant brings food to the father.

15. Samaṇā ādarena dhammaṃ desenti.
ascetics / with affection / doctrine / preach
The ascetics preach the doctrine with affection.

16. Tumhe daṇḍehi sunakhe paharatha.
you / with sticks / dogs / hit
You hit the dogs with sticks.

17. Vejjo sakaṭena gāmaṃ āgacchati.
doctor / by cart / to the village / comes
The doctor comes to the village by a cart.

18. Dārakā ādarena yācakānaṃ āhāraṃ denti.
children / with care / to beggars / food / give
The children give food to the beggars with care.

19. Tvaṃ samaṇehi Buddhaṃ vandasi.
you / with ascetics / Buddha / salute
You salute the Buddha with the ascetics.

20. Tumhe hatthehi osadhaṃ nīharatha.
you / with hands / medicine / remove
You remove the medicine with (your) hands.

Exercise 2-B Translate into Pāḷi.

1. You are coming with the dog.

tvaṃ / āgacchasi / sunakhena

Tvaṃ sunakhena āgacchasi.

2. You are giving medicine to the ascetic.

tvaṃ / desi / osadhaṃ / samaṇassa

Tvaṃ samaṇassa osadhaṃ desi.

3. You are sending a cart to the sick person.

tvaṃ / pesesi / sakaṭaṃ / gilānassa

Tvaṃ gilānassa sakaṭaṃ pesesi.

4. You are striking the dogs with sticks.

tvaṃ / paharasi / sunakhe / daṇḍehi

Tvaṃ daṇḍehi sunakhe paharasi.

5. You are preaching the Doctrine to the ascetics.

tvaṃ / desesi / Dhammaṃ / samaṇānaṃ

Tvaṃ samaṇānaṃ Dhammaṃ desesi.

6. You give food to the servants with care.

tvaṃ / desi / āhāraṃ / dāsānaṃ / ādarena

Tvaṃ ādarena dāsānaṃ āhāraṃ desi.

7. You are going to the village with the ascetics.

tvaṃ / gacchasi / gāmaṃ / samaṇehi

Tvaṃ samaṇehi gāmaṃ gacchasi.

8. You are bringing a cart for the doctor.

tvaṃ / āharasi / sakaṭaṃ / vejjassa

Tvaṃ sakaṭaṃ vejjassa āharasi.

Alt: Tvaṃ sakaṭaṃ vejjāya āharasi.

9. The sick are going with the servants.

gilānā / gacchanti / dāsehi

Gilānā dāsehi gacchanti.

10. The dogs are running with the children.

sunakhā / dhāvanti / dārahehi

Sunakhā dārahehi dhāvanti.

11. The Enlightened One is preaching the Doctrine to the sick.

Buddho / deseti / Dhammaṃ / gilānānaṃ

Buddho Dhammaṃ gilānānaṃ deseti.

12. The servants are giving food to the beggars.

dāsā / denti / āhāraṃ / yācakānaṃ

Dāsā āhāraṃ yācakānaṃ denti.

13. The father is going with the children to the village.

janako / gacchati / dārahehi / gāmaṃ

Janako dārahehi gāmaṃ gacchati.

14. You are going in a cart with the servants.

tumhe / gacchatha / sakaṭena / dāsehi

Tumhe dāsehi sakaṭena gacchatha.

15. You are carrying medicine for the father.

tumhe / haratha / osadhaṃ / janakassa

Tumhe osadhaṃ janakassa haratha.

16. You get medicine through* the doctor.

tumhe / labhatha / osadhaṃ / vejjena

Tumhe vejjena osadhaṃ labhatha.

17. The student goes to the lake with the Buddha.

Sikkhako / gacchati / taḷākāṃ / Buddhena

Sikkhako Buddhena taḷākāṃ gacchati

18. The man comes to the village with the doctor for medicine for the ascetic.

Naro / āgacchati / gāmaṃ / vejjena / osadhāya / samaṇassa

Naro osadhāya samaṇassa vejjena gāmaṃ āgacchati

19. The Buddha goes to the village with the ascetics.

Buddho / gacchati / gāmaṃ / samaṇānaṃ

Buddho samaṇānaṃ gāmaṃ gacchati

20. The elephants go to the lake with the deers.

Mātaṅgā / gacchanti / taḷākāṃ / migānaṃ

Mātaṅgā migānaṃ taḷākāṃ gacchanti

*Use the instrumental case.

Exercise 3-A Translate into English.

1. Ahaṃ ācariyaṃ dhammaṃ suṇāmi.

I / from teacher / doctrine / hear

I hear the doctrine from the teacher.

2. Ahaṃ mātulaṃ paṇṇākāraṃ gaṇhāmi.

I / from uncle / gift / receive

I receive the gift from the uncle.

3. Ahaṃ assaṃ patāmi.

I / from horse / fall

I fall from the horse.

4. Ahaṃ mātulassa ārāmaṃ nikkhamāmi.

I / uncle's / from garden / leave

I leave the uncle's garden.

5. Ahaṃ āpaṇaṃ ambe kiṇāmi.

I / from shop / mangoes / buy

I buy mangoes from the shop.

6. Mayaṃ pabbataṃ oruhāma.

we / from mountain / descend

We come down from the mountain.

7. Mayaṃ ācariyehi uggaṇhāma.

we / from teachers / learn

We learn from the teachers.

8. Mayaṃ ācariyassa ovādaṃ labhāma.

we / teacher's / advice / receive

We receive the teacher's advice.

9. Mayaṃ ācariyānaṃ putte saṅganhāma.

we / teachers' / sons / treat

We treat the teachers' sons (with kindness).

10. Mayaṃ assānaṃ āhāraṃ āpaṇehi kiṇāma.

we / for horses / food / from shops / buy

We buy food for the horses from the shops.

11. Sissā samaṇānaṃ ārāmehi nikkhamanti.

pupils / ascetics' / from temples / depart

The pupils depart from the ascetics' temples.

12. Ācariyo mātulassa assaṃ āruhati.

teacher / uncle's / horse / climbs

The teacher mounts the uncle's horse.

13. Mayaṃ saṇṭhehi gāmā gāmaṃ gacchāma.
we / by carts / from village / to village / go
We go from village to village by carts.

14. Tumhe ācariyehi paṇṇākāre gaṇhātha.
you / from teachers / gifts / receive
You receive the gifts from the teachers.

15. Narā sissānaṃ dāsānaṃ ambe vikkīṇanti.
men / to pupils / slaves' / mangoes / sell
The men sell the slaves' mangoes to the pupils.

16. Mayaṃ samaṇānaṃ ovādaṃ suṇāma.
we / ascetics' / advice / hear
We listen to the advice of the ascetics.

17. Rukkhā pabbatasmā patanti.
trees / from mountain / fall
The trees fall from the mountain.

18. Ahaṃ sunakhehi taḷākaṃ oruhāmi.
I / with dogs / [into] pool / descend
I descend into the pool with the dogs.

19. Mayaṃ ārāmaṣmā ārāmaṃ gacchāma.
we / from temple / to the temple / go
We go from temple to temple.

20. Puttā ādarena janakānaṃ ovādaṃ gaṇhanti.
sons / with esteem / fathers' / advice / take
The sons take (their) fathers' advice with esteem.

Exercise 3-B Translate into Pāḷi.

1. I receive a gift from the teacher.

ahaṃ / gaṇhāmi / paṇṇākāraṃ / ācariyaṃ

Ahaṃ ācariyaṃ paṇṇākāraṃ gaṇhāmi.

2. I depart from the shop.

ahaṃ / nikkhamāmi / āpaṇasmā

Ahaṃ āpaṇasmā nikkhamāmi.

3. I treat the uncle's teacher (with kindness).

ahaṃ / saṅgaṇhāmi / mātulassa / ācariyaṃ

Ahaṃ mātulassa ācariyaṃ saṅgaṇhāmi.

4. I take the advice of the teachers.

ahaṃ / gaṇhāmi / ovādaṃ / ācariyānaṃ

Ahaṃ ācariyānaṃ ovādaṃ gaṇhāmi.

5. I am descending from the mountain.

ahaṃ / oruhāmi / pabbatasmā

Ahaṃ pabbatasmā oruhāmi.

6. We buy mangoes from the markets.

mayāṃ / kiṇāma / ambe / āpaṇehi

Mayāṃ āpaṇehi ambe kiṇāma.

7. We hear the doctrine of the Buddha from the teacher.

mayāṃ / suṇāma / dhammaṃ / Buddhassa / ācariyaṃ

Mayāṃ Buddhassa dhammaṃ ācariyaṃ suṇāma.

8. We are coming out of the pond.

mayāṃ / āruhāma / taḷākaṃ

Mayāṃ taḷākaṃ āruhāma.

9. We are mounting the uncle's horse.

mayāṃ / āruhāma / mātulassa / assaṃ

Mayāṃ mātulassa assaṃ āruhāma.

10. We fall from the mountain.

mayāṃ / patāma / pabbatasmā

Mayāṃ pabbatasmā patāma.

11. We treat the father's pupil with affection.

mayāṃ / saṅgaṇhāma / janakassa / sissaṃ / ādarena

Mayāṃ ādarena janakassa sissaṃ saṅgaṇhāma.

12. Pupils get gifts from the teachers.

sissā / gaṇhanti / paṇṇākāre / ācariyehi

Sissā ācariyehi paṇṇākāre gaṇhanti.

13. You are selling a horse to the father's physician.

tvam / vikkiṇasi / assaṃ / janakassa / vejjassa

Tvam janakassa vejjassa assaṃ vikkiṇasi.

14. We go from mountain to mountain with the horses.

mayam / gacchāma / pabbatasmā / pabbataṃ / assehi

Mayam assehi pabbatasmā pabbataṃ gacchāma.

15. Teachers give advice to the fathers of the pupils.

ācariyā / denti / ovādaṃ / janakānaṃ / sissānaṃ

Ācariyā sissānaṃ janakānaṃ ovādaṃ denti.

16. We are learning from the ascetics.

mayam / uggaṇhāma / samaṇehi

Mayam samaṇehi uggaṇhāma.

Exercise 4-A Translate into English.

1. Sakuṇā rukkhesu vasanti.

birds / on trees / dwell

The birds dwell on trees.

2. Kassako mañce supati.

farmer / on bed / sleeps

The farmer sleeps on the bed.

3. Mayaṃ magge na kīlāma.

we / on road / do not play

We do not play on the road.

4. Narā loke uppajjanti.

people / in world / are born

People are born in the world.

5. Maggika, kuhiṃ tvaṃ gacchasi?

traveller / where? / you / go

Traveller, where are you going?

6. Āma sadā te na uggaṇhanti.

yes / always / they / not / learn

Yes, they are not always learning.

7. Macchā taḷāke kīlanti.

fish / in pond / play

The fish (pl.) play in the pond.

8. Kuto tvaṃ āgacchasi? Janaka ahaṃ idāni ārāmaśmā āgacchāmi.

whence? / you / come / father / I / now / from temple / come

Where are you coming from? Father, I am coming from the temple now.

9. Kassakā sabbadā gāmesu na vasanti.

farmers / everyday / in villages / do not dwell

The farmers do not dwell in the villages everyday.

10. Kasmā tumhe mañcesu na supatha?

why / you / on beds / do not sleep

Why do you not sleep on the beds?

11. Mayaṃ samaṇehi saddhiṃ* ārāme vasāma.

we / with ascetics / in temple / dwell

We dwell in the temple with the ascetics.

12. Macchā taḷākesu ca samuddesu ca uppajjanti.

fish / in ponds and / in seas and / are born

The fish (pl.) are born in the ponds and seas.

13. Ahaṃ ākāse suriyaṃ passaṃi, na ca candaṃ.

I / in sky / sun / see / but not / moon

I see the sun in the sky, but not the moon.

14. Ajja vāṇijo āpaṇe vasati.

today / merchant / in shop / dwells

Today the merchant dwells in the shop.

15. Kasmā tumhe dārakehi saddhiṃ magge kīlatha?

why? / you / with children / on road / play

Why do you play on the road with the children?

16. Āma, idāni sopi** gacchati, ahampi*** gacchāmi.

yes / now / he too / goes / I too / go

Yes, now he is going and I am going too.

17. Maggikā maggesu vicaranti.

travellers / on roads / wander

The travellers wander on the roads.

18. Kassakā, kadā tumhe puna idha āgacchatha?

farmers / when? / you / again / here / come

Farmers, when are you coming here again?

19. Ācariya, sabbadā mayaṃ Buddhaṃ vandāma.

teacher / everyday / we / Buddha / salute

Teacher, we salute the Buddha everyday.

20. Vāṇijā maggikehi saddhiṃ sakaṭehi gāmesu vicaranti.

merchants / with travellers / by carts / in villages / go about

The merchants, with the travellers, go about in the villages by carts.

*The words **saha** and **saddhiṃ** are indeclinables. They are used only to express the meaning of accompaniment. One exception is when “talking” or “discussing” with a person, there is no need for '**saha**' and **saddhiṃ**.

**so + api = sopi.

***The vowel following a niggahita (ṃ) is often dropped, and the niggahita is changed into the nasal of the group consonant that immediately follows; e.g. **ahaṃ** + **api** = **ahampi**.

Exercise 4-B Translate into Pāḷi.

1. He is playing on the road.

so / kīḷati / magge

So magge kīḷati.

2. The farmers live in the villages.

kassakā / vasanti / gāmesu

Kassakā gāmesu vasanti.

3. I do not see birds in the sky.

ahaṃ / na passāmi / sakuṇe / ākāsamhi

Ahaṃ ākāsamhi sakuṇe na passāmi.

4. The Buddhas are not born in the world everyday.

Buddhā / na uppajjanti / lokasmiṃ / sabbadā

Buddhā sabbadā lokasmiṃ na uppajjanti.

5. Travellers, from where are you coming now?

maggikā / kuto? / tumhe / āgacchatha / idāni

Maggikā, tumhe kuto idāni āgacchatha?

6. We see fishes in the ponds.

mayam / passāma / macche / taḷākesu

Mayam taḷākesu macche passāma.

7. O farmers, when do you come here again?

kassakā / kadā? / tumhe / āgacchatha / idha / puna

Kassakā, kadā tumhe puna idha āgacchatha?

8. The travellers are wandering in the world.

maggikā / vicaranti / loke

Maggikā loke vicaranti.

9. We do not see the sun and the moon in the sky now.

mayam / na passāma / suriyam ca / candaṃ ca / ākāsamhi / idāni

Idāni mayam ākāsamhi suriyam ca candaṃ ca na passāma.

10. Why do not ascetics live always in the mountains?

kasmā? / samaṇā / vasanti / sadā / pabbatesu

Kasmā samaṇā sadā pabbatesu na vasanti?

11. Yes, father, we are not playing in the garden today.

āma / janaka / mayam / na kīḷanti / ārāme / ajja

Āma janaka, mayam ajja ārāme na kīḷāma.

12. Why do not the sick sleep on beds?

kasmā? / gilānā / na supanti / mañcesu

Kasmā gilānā mañcesu na supanti?

13. O merchants, where are you always wandering?

vāṇijā / kuhiṃ? / tumhe / sadā / vicaratha

Vāṇijā, kuhiṃ sadā tumhe vicaratha?

14. Children, you are always playing with the dogs in the tank.

dārakā / tumhe / sadā / kīḷatha / sunakehi saddhiṃ / taḷāke

Dārakā, sadā tumhe sunakehi saddhiṃ taḷāke kīḷatha.

15. Teachers and pupils are living in the monastery now.

ācariyā ca / sissā ca / vasanti / ārāme / idāni

Ācariyā ca sissā ca idāni ārāme vasanti.

16. Yes, they are also going.

āma / te / api / gacchanti

Āma, tepi gacchanti.

Exercise 5-A Translate into English.

1. Sakuṇā phalāni khādanti.

birds / fruits / eat

The birds eat the fruits.

2. Mayaṃ pīṭhesu nisīdāma, mañcesu supāma.

we / on chairs / sit / on beds / sleep

We sit on chairs (and) sleep on beds.

3. Narā āpaṇehi bhaṇḍāni kiṇanti.

men / from shops / goods / buy

The men buy goods from the shops.

4. Phalāni rukkhehi patanti.

fruits / from trees / fall

Fruits fall from the trees.

5. Kassakā khettesu bījāni vapanti.

farmers / in fields / seeds / sow

The farmers sow seeds in the fields.

6. Sabbadā mayaṃ udakena pāde ca mukhañca dhovāma.

everyday / we / with water / feet and / face and / wash

Everyday we wash (our) feet and face with water.

7. Sissā ācariyānaṃ lekhanāni likhanti.

pupils / to teachers / letters / write

The pupils write letters to (their) teachers.

8. Idāni ahaṃ mittehi saddhiṃ ghare vasāmi.

now / I / with friends / in house / live

I live in the house with (my) friends now.

9. Dāso taḷākasmīṃ vatthāni dhovati.

servant / at pond / clothes / washes

The servant washes the clothes at the pond.

10. So pupphehi Buddhaṃ pūjeti.

he / (with) flowers / to the Buddha / offers

He offers flowers to the Buddha.

11. Kasmā tvaṃ āhāraṃ na bhuñjasi?

why? / you / food / not / eat

Why do you not eat the food?

12. Ajja sissā ācariyehi potthakāni uggaṇhanti.

today / students / from teachers / books / learn

Today, the students learn the books from (their) teachers.

13. Maggikā mittehi saddhiṃ nagarā nagaraṃ vicaranti.
travellers / with friends / from city / to city / wander
The travellers wander from city to city with friends.

14. Ahaṃ sabbadā ārāsmā pupphāni āharāmi.
I / everyday / from garden / flowers / bring
I bring flowers from the garden everyday.

15. Mayaṃ nagare gharāni passāma.
we / in city / houses / see
We see houses in the city.

16. Kassakā nagare taḷāksmā udakaṃ āharanti.
farmers / in city / from lake / water / bring
The farmers bring water from the lake in the city.

17. Dārakā janakassa piṭhasmiṃ na nisīdanti.
children / father's / on chair / do not sit
The children do not sit on the father's chair.

18. Mittaṃ ācariyassa potthakaṃ pūjeti.
friend / to teacher / book / offers
The friend offers the book to the teacher.

19. Tumhe narānaṃ vatthāni ca bhaṇḍāni ca vikkiṇātha.
you / to men / clothes and / goods and / sell
You sell clothes and goods to the men.

20. Ācariyassa ārāme samaṇā ādarena narānaṃ Buddhassa Dhammaṃ desenti.
teacher's / in temple / monks / with affection / to people / Buddha's / teaching / preach
In the teacher's temple, the monks preach the Buddha's teaching to the people with affection.

*mukhaṃ + ca = mukhañca

Exercise 5-B Translate into Pāli.

1. I am writing a letter to (my) friend.

ahaṃ / likhāmi / lekhaṇaṃ / mittāya

Ahaṃ mittāya lekhaṇaṃ likhāmi.

2. We eat fruits.

mayam / khādāma / phalāni

Mayam phalāni khādāma.

3. We offer flowers to the Buddha everyday.

mayam / pūjema / pupphehi / Buddhaṃ / sabbadā

Sabbadā mayam pupphehi Buddhaṃ pūjema.

4. He is not going home now.

so / na gacchati / gharaṃ / idāni

Idāni so gharaṃ na gacchati.

5. You are sowing seeds in the field today.

tumhe / vappaṭṭha / bījāni / khetta / ajja

Ajja tumhe khetta bījāni vappaṭṭha.

6. The sons are washing the father's feet with water.

puttā / dhovanti / janakassa / pāde / udakena

Puttā udakena janakassa pāde dhovanti.

7. They are partaking food with the friends in the house.

te / bhuñjanti / āhāraṃ / mittehi saddhiṃ / ghare

Te ghare mittehi saddhiṃ āhāraṃ bhuñjanti.

8. Children's friends are sitting on the benches.

dāraṇānaṃ / mittā / nisīdanti / pīṭhesu

Dāraṇānaṃ mittā pīṭhesu nisīdanti.

9. Are you writing letters to the teachers today?

tumhe / likhatha / lekhaṇāni / ācariyānaṃ / ajja

Ajja tumhe ācariyānaṃ lekhaṇāni likhatha?

10. I am sending books home through the servant.

ahaṃ / pesemi / potthakāni / gharaṃ / dāsena

Ahaṃ dāsena potthakāni gharaṃ pesemi.

11. I see fruits on the trees in the garden.

ahaṃ / passāmi / phalāni / rukkhesu / ārāme

Ahaṃ ārāme rukkhesu phalāni passāmi.

12. The birds eat the seeds in the field.

sakuṇā / bhuñjanti / bījāni / khetta

Sakuṇā khetta bījāni bhuñjanti.

13. Friends are not going away from the city today.

mittā / na nikkhamanti / nagarasmā / ajja

Ajja mittā nagarasmā na nikkhamanti.

14. We are coming from home on foot.*

mayam / āgacchāma / gharamhā / pādena

Mayam pādena gharamhā āgacchāma.

15. From where do you buy goods now?

kuto? / tvam / kiṇāsi / bhaṇḍāni / idāni

Kuto idāni tvam bhaṇḍāni kiṇāsi?

16. Men in the city are giving clothes and medicine to the sick.

narā / nagare / denti / vatthāni ca / osadham ca / gilānānam

Nagare narā gilānānam vatthāni ca osadham ca denti.

*Use the instrumental.

Exercise 6-A Translate into English.

1. Kaññāyo gaṅgāyaṃ nahāyituṃ gacchanti.

maidens / in river / to bathe / go

The maidens go to bathe in the river.

2. Ahaṃ pāṭhasālaṃ gantuṃ icchāmi.

I / to the school / to go / wish

I wish to go to the school.

3. Mayaṃ Dhammaṃ sotaṃ sālāyaṃ nisīdāma.

we / Dhamma / to hear / in hall / sit

We sit in the hall to listen to the Dhamma.

4. Kuhiṃ tvaṃ bhariyāya saddhiṃ gacchasi?

where? / you / with wife / go

Where are you going with (your) wife?

5. Dārikāyo saddhāya Buddhaṃ vandanti.

girls / with faith / Buddha / honour

The girls honour the Buddha with faith.

6. Sissā idāni Pāḷibhāsāya lekhanāni likhitaṃ jānanti.

pupils / now / in Pāḷi language / letters / to write / know

The pupils know (how) to write letters in the Pāḷi language.

7. Narā paññaṃ labhitaṃ bhāsāyo uggaṇhanti.

men / wisdom / to obtain / languages / learn

The men learn languages to obtain wisdom.

8. Kaññe, kuhiṃ tvaṃ pupphāni haritaṃ icchasi?

maiden / where? / you / flowers / to carry / wish

Maiden, where do you wish to carry the flowers (to)?

9. Kaññāyo dārikāhi saddhiṃ gilāne phalehi saṅgaṇhitaṃ vejjasālaṃ gacchanti.

maidens / with girls / patients / with fruits / to treat / to the clinic / go

The maidens go to the clinic with the girls to treat the patients with fruits.

10. Assā udakaṃ pibitaṃ gaṅgaṃ oruhanti.

horses / water / to drink / [into] river / descend

The horses descend into the river to drink the water.

11. Sā ācariyassa bhariyā hoti.

she / teacher's / wife / is

She is the wife of the teacher.

12. Gilāne saṅganhitaṃ visikhāyaṃ osadhasālā na hoti.

sick people / to treat / on street / dispensary / (there) is no

There is no dispensary on the street to treat the sick.

13. Narā bhariyānaṃ dātuṃ āpaṇehi vatthāni kiṇanti.
men / to wives / to give / from shops / clothes / buy
The men buy clothes from the shops to give to (their) wives.

14. Dārikā gharaṃ gantuṃ maggaṃ na jānāti.
girl / home / to go / road / does not know
The girl does not know the road to go home.

15. Dārakā ca dārikāyo ca pāṭhasālāyaṃ pīṭhesu nisīdituṃ na icchanti.
boys and / girls and / in school / on chairs / to sit / do not wish
The boys and girls do not wish to sit on the chairs in the school.

16. Gilānā gharāni gantuṃ osadhasālāya nikkhamanti.
sick people / home / to go / from dispensary / leave
The sick leave the dispensary to go home.

17. Mayaṃ ācariyehi saddhiṃ pāḷibhāsāya sallapāma.
we / with teachers / in Pāḷi language / converse
We converse/talk with the teachers in the Pāḷi language.

18. Bhariye, kuhiṃ tvaṃ gantuṃ icchasi?
wife / where? / you / to go / wish
Wife, where do you wish to go?

19. Mayaṃ gaṅgāyaṃ nāvāyo passituṃ gacchāma.
we / in river / boats / to see / go
We go to see the boats in the river.

20. Paññaṃ ca saddhaṃ ca labhituṃ mayaṃ Dhammaṃ suṇāma.
wisdom and / faith and / to obtain / we / Dhamma / hear
We listen to the Dhamma to obtain wisdom and faith.

Exercise 6-B Translate into Pāli.

1. O maidens, do you wish to go to the temple today?

kaññāyo / tumhe / icchatha / gantum / ārāmaṃ / ajja

Kaññāyo, ajja tumhe ārāmaṃ gantum icchatha?

2. I am coming to take medicine from the dispensary.

ahaṃ / āgacchāmi / gaṇhituṃ / osadhaṃ / osadhasālāya

Ahaṃ osadhasālāya osadhaṃ gaṇhituṃ āgacchāmi.

3. There are no dispensaries in the street here.

na honti / osadhasālāyo / visikhāyaṃ / idha

Idha visikhāyaṃ osadhasālāyo na honti.

4. Father, I know to speak in Pāli now.

janaka / ahaṃ / jānāmi / sallapituṃ / Pāḷibhāsāya / idāni

Janaka, idāni ahaṃ Pāḷibhāsāya sallapituṃ jānāmi.

5. We see no ships on the river.

mayāṃ / passāma / na nāvāyo / gaṅgāyaṃ

Mayāṃ gaṅgāyaṃ nāvāyo na passāma.

6. She wishes to go with the maidens to see the school.

sā / icchati / gantum / kaññāhi saddhiṃ / passituṃ / pāṭhasālaṃ

Sā pāṭhasālaṃ passituṃ kaññāhi saddhiṃ gantum icchati.

7. With faith the girl goes to offer flowers to the Buddha.

saddhāya / dārikā / gacchati / pūjetuṃ / Buddhaṃ / pupphehi

Dārikā saddhāya Buddhaṃ pupphehi pūjetuṃ gacchati.

8. You are sitting in the preaching hall to hear the Doctrine.

tumhe / nisidatha / dhammasālāyaṃ / sotuṃ / Dhammaṃ

Tumhe Dhammaṃ sotuṃ dhammasālāyaṃ nisidatha.

9. Boys and girls wish to bathe in rivers.

dārakā ca / dārikāyo ca / icchanti / nahāyituṃ / gaṅgāsu

Dārakā ca dārikāyo ca gaṅgāsu nahāyituṃ icchanti.

10. There are no patients in the hospital.

na honti / gilānā / gilānasālāyaṃ

Gilānasālāyaṃ gilānā na honti.

11. We study languages to obtain wisdom.

mayāṃ / uggaṇhāma / bhāsāyo / labhituṃ / paññaṃ

Mayāṃ paññaṃ labhituṃ bhāsāyo uggaṇhāma.

12. I do not wish to go in ships.

ahaṃ / na icchāmi / gantum / nāvāhi

Ahaṃ nāvāhi gantum na icchāmi.

13. With faith they sit in the hall to learn the Doctrine.
saddhāya / te / nisīdanti / salāyaṃ / uggaṇhituṃ / Dhammaṃ
Saddhāya te Dhammaṃ uggaṇhituṃ salāyaṃ nisīdanti.

14. I do not know the language of the letter.
ahaṃ / na jānāmi / bhāsaṃ / lekhanassa
Ahaṃ lekhanassa bhāsaṃ na jānāmi.

15. O girls, do you know the way to go home?
dārikāyo / tumhe / jānātha / maggaṃ / gantuṃ / gharaṃ
Dārikāyo, tumhe gharaṃ gantuṃ maggaṃ jānātha?

16. He is bringing a book to give to the wife.
so / āharati / potthakaṃ / dātuṃ / bhariyāya
So bhariyāya dātuṃ potthakaṃ āharati.

Exercise 7-A Translate into English.

1. Buddhō loke uppajji.

Buddha / in world / was born

The Buddha was born in the world.

2. Hīyo samaṇo dhammaṃ desesi.

yesterday / ascetic / doctrine / preached

Yesterday, the ascetic preached the doctrine.

3. Dārako pātova* tassa pāṭhasālaṃ agami.

child / in early morning / his / to the school / went

The child went to his school in the early morning.

4. Ācariyā tesaṃ sissānaṃ pubbaṇhe ovādaṃ adaṃsu.

teachers / their / to students / in afternoon / counsel / gave

The teachers gave counsel to their students in the afternoon.

5. Ciraṃ te amhākaṃ gharaṃ na agamiṃsu.

for a long time / they / our / to home / did not come

For a long time, they did not come to our house.

6. Dārikā tāsaṃ janakassa purato aṭṭhaṃsu.

girls / their / of father / in front / stood

The girls stood in front of their father.

7. Tvaṃ tassā hatthe mayhaṃ potthakaṃ passi.

you / her / in hand / my / book / saw

You saw my book in her hand.

8. Tvaṃ gaṅgāyaṃ nahāyituṃ pātova agami.

you / in river / to bathe / in early morning / went

You went to bathe in the river in the early morning.

9. Tvaṃ ajja pātarāsaṃ na bhuñji.

you / today / breakfast / did not eat

You did not eat breakfast today.

10. Kuhiṃ tumhe tumhākaṃ mittehi saddhiṃ aparaṇhe agamittha?

where / you / your / with friends / in afternoon / went

Where did you go with your friends in the afternoon?

11. Kasmā tumheyeva** mama ācariyassa lekhanāni na likhittha?

why / you yourselves / my / to teachers / letters / did not write

Why did you not write letters to my teachers yourselves?

12. Tumhe ciraṃ mayhaṃ putte na passittha.

you / for a long time / my / sons / did not see

You did not see my sons for a long time.

13. Ahaṃ tuyhaṃ paṇṇākāre hīyo na alabhiṃ.
I / your / gifts / yesterday / did not receive
I did not receive your gifts yesterday.

14. Ahameva*** gilānānaṃ ajja osadhaṃ adāsiṃ.
I myself / to sick people / today / medicine / gave
I gave medicine to the sick myself today.

15. Ahaṃ asse passituṃ visikhāyaṃ aṭṭāsiṃ.
I / horses / to see / on street / stood
I stood on the street to see the horses.

16. Mayaṃ tuyhaṃ ācariyassa sisse ahosiṃhā.
we / your / teacher's / pupils / were
We were your teacher's pupils.

17. Mayaṃ ajja pubbaṇhe na uggaṇhimhā.
we / today / in forenoon / did not learn
We did not learn in the forenoon today.

18. Samaṇā viya mayampi**** saddhāya dhammaṃ suṇimhā.
ascetics / like / we too / with faith / doctrine / heard
Like the ascetics, we heard the doctrine with faith too.

***Pāto + eva = pātova**. Here the following vowel is dropped.

****Tumhe + eva = tumheyeva**. Sometimes **y** is added between vowels.

*****Ahaṃ + eva = ahameva**. When a niggahita is followed by a vowel it is sometimes changed into **m**.

******Mayaṃ + api = mayampi**. Here the following vowel is dropped and niggahita is changed into **m**.

Exercise 7-B Translate into Pāli.

1. I slept on my bed.

ahaṃ / supiṃ / mayhaṃ / mañce

Ahaṃ mayhaṃ mañce supiṃ.

2. I stood in their garden in the evening.

ahaṃ / aṭṭhāsiṃ / tesaṃ / ārāmaṃhi / pubbaṇhe

Ahaṃ pubbaṇhe tesaṃ ārāmaṃhi aṭṭhāsiṃ.

3. I sat on a bench in the hall to write a letter to his friend.

ahaṃ / nisīdiṃ / pīthe / salāyaṃ / likhitaṃ / lekhaṃ / tassa / mittāya

Ahaṃ tassa mittāya lekhaṃ likhitaṃ salāyaṃ pīthe nisīdiṃ.

4. We bathed in the river in the early morning*.

mayāṃ / nahāyimaṃ / gaṅgāyaṃ / pātova

Mayāṃ pātova gaṅgāyaṃ nahāyimaṃ.

5. We ourselves** treated the sick yesterday.

mayameva / saṅgaṇhimaṃ / gilāne / hīyo

Mayameva hīyo gilāne saṅgaṇhimaṃ.

6. For a long time we lived in our uncle's house in the city.

ciraṃ / mayaṃ / vasiṃhā / amhākaṃ / mātulassa / ghamaṃhi / nagarasiṃ

Ciraṃ mayaṃ nagarasiṃ amhākaṃ mātulassa ghamaṃhi vasiṃhā.

7. Child, why do you stand in front of your teacher?

dāraṃ / kasmā / tvaṃ / aṭṭhāso / purato / ācariyassa

Dāraṃ, kasmā tvaṃ tava ācariyassa purato aṭṭhāso?

8. Wife, you cooked rice in the morning.

bhāriye / tvaṃ / apaco / odanaṃ / pāto

Bhāriye, pāto tvaṃ odanaṃ apaco.

9. Son, where did you go yesterday?

putta / kuhiṃ? / tvaṃ / agami / hīyo

Putta, kuhiṃ tvaṃ hīyo agami?

10. You obtained wisdom through your teachers.

tumhe / labhitaṃ / paññaṃ / tumhākaṃ / ācariyehi

Tumhe tumhākaṃ ācariyehi paññaṃ labhitaṃ.

11. Why did you not hear the Doctrine like your father?

kasmā? / tvaṃ / na asuṇo / Dhammaṃ / viya / tuyhaṃ / janako

Kasmā tvaṃ tuyhaṃ janako viya Dhammaṃ na asuṇo?

12. Where did you take your dinner yesterday?

kuhiṃ? / tvaṃ / bhuñji / tuyhaṃ / sāyamāsaṃ / hīyo

Kuhiṃ tvaṃ hīyo tuyhaṃ sāyamāsaṃ bhuñji?

13. She was standing in her garden for a long time.

sā / aṭṭhāsi / tassā / ārāme / ciraṃ

Sā ciraṃ tassā ārāme aṭṭhāsi.

14. He himself*** washed the feet of his father.

so eva / dhovi / pāde / tassa / janakassa

So eva tassa janakassa pāde dhovi.

15. For a long time my friend did not buy goods from his shop.

ciraṃ / mayhaṃ / mitto / na kiṇi / bhaṇḍāni / tassa / āpaṇasmā

Ciraṃ mayhaṃ mitto tassa āpaṇasmā bhaṇḍāni na kiṇi.

16. The doctors did not come to the hospital in the afternoon.

vejjā / na āgamiṃsu / gilānasālaṃ / aparāṇhe

Vejjā aparāṇhe gilānasālaṃ na āgamiṃsu.

17. The boys and girls did not bring their books to school yesterday.

dārakā ca / dārikāyo ca / na āhariṃsu / tesaṃ / potthakāni / pāṭhasālaṃ / hīyo

Dārakā ca dārikāyo ca hīyo tesaṃ potthakāni pāṭhasālaṃ na āhariṃsu.

18. I myself gave medicine to the sick last**** morning.

ahameva / adāsiṃ / osadhaṃ / gilānānaṃ / hīyo / pāto

Ahameva gilānānaṃ hīyo pāto osadhaṃ adāsiṃ.

*Use **pāto**.

Use **mayameva (mayhaṃ + eva).

***Use **so eva**.

****Use **hīyo**.

Exercise 8-A Translate into English.

1. Muni narapatiṃ Dhammena saṅgaṇhitvā* agamī.***

sage / king / with Dhamma / having helped / went

The sage, having helped/supported the king with Dhamma, went (away).

Alt: The sage, having restrained the king in the Dhamma, left.**

Alt: The sage captivated the king with the Dhamma and went away.**

2. Kapayo rukkhaṃ āruhitvā phalāni khādiṃsu.

monkeys / tree / having climbed / fruits / ate

The monkeys, having climbed the tree, ate the fruits.

3. Kadā tumhe kavimhā potthakāni alabhittha?

when / you / from poet / books / received

When did you receive the books from the poet?

4. Ahaṃ tesam ārāme adhipati ahoṣiṃ.

I / their / in temple / chief / was

I was the chief in their temple.

5. Mayaṃ gahapatīhi saddhiṃ gaṅgāya udakaṃ āharitvā aggimhi khipimhā.

we / with householders / from river / water / having brought / into fire / threw

We, having brought water from the river with the householders, threw (it) into the fire.

Alt: We, together with the householders, brought water from the river and threw it into the fire.

6. Narapati hatthena asiṃ gahetvā assaṃ āruhi.

king / with hand / sword / having taken / horse / mounted

The king, having taken the sword in (his) hand, mounted the horse.

7. Tvaṃ tuyhaṃ patiṃ ādarena saṅgaṇho.

you / your / husband / with care / treated

You treated your husband with care.

8. Gahapatayo narapatino purato ṭhatvā vadiṃsu.

householders / of king / in front / having stood / spoke

The householders, having stood before the king, spoke.

9. Atithī amhākaṃ gharaṃ āgantvā āhāraṃ bhuñjiṃsu.

guests / our / to house / having come / food / ate

The guests came to our house and ate food.

10. Sakuṇā khettesu vīhiṃ disvā khādiṃsu.

birds / in fields / paddy / having seen / ate

The birds, having seen the paddy in the fields, ate (it).

11. Narapati gahapatimhā maṇiṃ labhitvā kavino adāsi.

king / from householder / jewel / having obtained / to poet / gave

The king obtained the jewel from the householder and gave (it) to the poet.

12. Adhipati atithīhi saddhiṃ āhāraṃ bhuñjitvā muniṃ passituṃ agami.***

chief / with guests / food / having eaten / sage / to see / went

Having eaten the food with the guests, the chief went to see the sage.

13. Ahaṃ mayhaṃ ñātino ghare ciraṃ vasiṃ.

I / my / relative's / in house / for a long time / lived

I lived for a long time in my relative's house.

14. Sunakhā aṭṭhīni gahetvā magge dhāviṃsu.

dogs / bones / having taken / on road / ran

The dogs took the bones and ran on the road.

15. Dhammaṃ sutvā gahapatīnaṃ Buddhhe saddhaṃ uppajji.

Dhamma / having heard / to householders / in Buddha / faith / arose

Lit: To the householders arose faith in the Buddha having heard the Dhamma.

After hearing the Dhamma, faith in the Buddha arose in the householders.

***Saṅgaṇhāti** has three forms of indeclinable absolutive (or gerund):

1) **saṅgaṇhitvā**

2) **saṅgahetvā**

3) **saṅgayha**. (The past participle is **saṅgahita**.)

saṅgaṇhāti = **saṃ** + **gaṇhāti**

- **saṃ-** = a prefix which probably means “well, thoroughly, properly” here.
- **gaṇhāti** = seize, take, grab
- **saṅgaṇhāti** = “seize well”; captivate

**These alternative answers are rendered in idiomatic English.

***went = **agami**; came = **āgami**.

Exercise 8-B Translate into Pāli.

1. The father of the sage was a king.

janako / munino / ahosi / narapati

Munino janako narapati ahosi.

2. O householders, why did you not advise your children to go to school?

gahapatayo / kasmā / tumhe / na ovadittha / tumhākaṃ / dārake / gantuṃ / pāṭhasālaṃ

Gahapatayo, kasmā tumhe pāṭhasālaṃ gantuṃ tumhākaṃ dārake na ovadittha?

3. We saw the king and came.

mayam / disvā / narapatiṃ / āgamimhā

Narapatiṃ disvā mayam āgamimhā.

4. I went and spoke to the poet.

ahaṃ / gantvā / avadiṃ / kaviṃ

Ahaṃ gantvā kaviṃ avadiṃ.

5. The chief of the temple sat on a chair and preached the Doctrine to the householders.

adhipati / ārāmassa / nisīditvā / pīṭhe / desesi / Dhammaṃ / gahapatinaṃ

Pīṭhe nisīditvā ārāmassa adhipati gahapatinaṃ Dhammaṃ desesi.

6. Only yesterday I wrote a letter and sent to my master.

eva / hīyo / ahaṃ / likhitvā / lekhanam / pesesiṃ / mayham / adhipatissa

Eva hīyo ahaṃ lekhanam likhitvā mayham adhipatissa pesesiṃ.

7. The poet compiled a book and gave to the king.

kavi / saṅgaṇhitvā / potthakaṃ / adāsi / narapatino

Kavi potthakaṃ saṅgaṇhitvā narapatino adāsi.

8. Our relatives lived in the guest's house for a long time and left only (this) morning.

amhākaṃ / ñātayo / vasitvā / atithissa / ghare / ciraṃ / nikkhamiṃsu / pātova

Amhākaṃ ñātayo ciraṃ atithissa ghare vasitvā pātova nikkhamiṃsu.

9. The householders bought paddy from the farmers and sowed in their fields.

gahapatayo / kiṇitvā / vīhiṃ / kassakehi / vapiṃsu / tesaṃ / khettesu

Gahapatayo kassakehi vīhiṃ kiṇitvā tesaṃ khettesu vapiṃsu.

10. We sat on the benches and listened to the advice of the sage.

mayam / nisīditvā / pīṭhesu / suṇimhā / ovādaṃ / munissa

Pīṭhesu nisīditvā mayam munissa ovādaṃ suṇimhā.

11. The king built a temple and offered to the sage.

narapati / katvā / ārāmaṃ / pūjesi / muṇino

ārāmaṃ katvā narapati muṇino pūjesi.

12. After partaking* my morning meal with the guests I went to see my relatives.

bhuñjitvā / mayham / pātārāsaṃ / atithinā saddhiṃ / ahaṃ / agamiṃ / passituṃ / mayham / ñātayo

Mayham pātārāsaṃ atithinā saddhiṃ bhuñjitvā ahaṃ mayham ñātayo passituṃ agamiṃ.

13. I bought fruits from the market and gave to the monkey.

ahaṃ / kiṇitvā / phalāni / āpaṇasmā / adāsiṃ / kapino

Ahaṃ āpaṇasmā phalāni kiṇitvā kapino adāsiṃ.

14. Why did you stand in front of the fire and play with the monkey?

kasmā / tvam / ṭhatvā / purato / aggissa / kīlo / kapinā saddhiṃ

Kasmā aggissa purato ṭhatvā tvam kapinā saddhiṃ kīlo?

15. Faith arose in the king after hearing the Doctrine from the sage.**

saddhā / uppajji / narapatino / sutvā / Dhammaṃ / munismā

Munismā Dhammaṃ sutvā saddhā narapatino uppajji.

*Use **bhuñjitvā**.

**other way to rewrite the sentence:

So narapati muninā dhammaṃ sutvā, tassa saddhā uppajji.

he / the king / from the sage / the Doctrine / having heard / for him / faith / arose

Exercise 9-A Translate into English.

1. Gahapati kuddālena bhūmiyaṃ kūpaṃ khaṇissati.
householder / with spade / in ground / well / will dig
The householder will dig a well in the ground with a spade.

2. Khantiyā pīti uppajjissati.
with patience / joy / will arise
With patience, joy will arise.

3. Narapati sve aṭaviṃ pavisitvā muniṃ passissati.
king / tomorrow / forest / having entered / sage / will see
Tomorrow, the king will enter the forest and see the sage.

4. Gahapatayo bhūmyaṃ nisīditvā dhammaṃ suṇissanti.
householders / on ground / having seated / doctrine / will hear
The householders will sit on the ground and listen to the doctrine.

5. Rattiyaṃ te aṭavīsu na vasissanti.
in night / they / in forests / will not dwell
They will not dwell in the forests in the night.

6. Narapatino puttā aṭaviyaṃ nagaraṃ karissanti.
king's / sons / in forest / city / will build
The princes will build the city in the forest.

7. Narapati, tvaṃ muttiṃ labhitvā Buddhō bhavissasi.
O king / you / deliverance / having obtained / Buddha / will become
O king, you will obtain deliverance and become a Buddha.

8. Kadā tvaṃ aṭaviyā nikkhamitvā nagaraṃ pāpuṇissasi?
when / you / from forest / having left / city / will reach
When will you leave the forest and reach the city?

9. Kuhiṃ tvaṃ sve gamissasi?
where / you / tomorrow / will go
Where will you go tomorrow?

10. Tumhe rattiyaṃ visikhāsu na vicarissatha.
you / in night / in streets / will not wander
You will not wander in the streets in the night.

11. Rattiyaṃ tumhe candaṃ passissatha.
in night / you / moon / will see
In the night, you will see the moon.

12. Ahaṃ assamhā bhūmiyaṃ na patissāmi.
I / from horse / on ground / will not fall
I will not fall on the ground from the horse.

13. Ahaṃ mayhaṃ aṅgulīhi maṇiṃ gaṇhissāmi.

I / my / with fingers / jewel / will take

I will take the jewel with my fingers.

14. Mayaṃ gaṇgaṃ taritvā sve aṭaviṃ pāpuṇissāma.

we / river / having crossed / tomorrow / (at) forest / will arrive

We will cross the river and reach the forest tomorrow.

15. Sve mayaṃ dhammasālaṃ gantvā bhūmyaṃ nisīditvā muttiṃ labhituṃ pītiyā dhammaṃ sunissāma.

tomorrow / we / to the preaching hall / having gone / on ground / having seated / deliverance / to obtain / with joy / dhamma / will listen

Tomorrow, we will go to the preaching hall, sit on the ground and listen to the dhamma with joy to obtain deliverance.

16. “Ratiyā jāyati soko - ratiyā jāyati bhayaṃ.”

from attachment / arises / sorrow / from attachment / arises / fear

“Sorrow arises from attachment - from attachment arises fear.”

Exercise 9-B Translate into Pāli.

1. The monkey will eat fruits with his fingers.

kapi / bhuñjissati / phalāni / tassa / aṅguḷīhi

Kapi tassa aṅguḷīhi phalāni bhuñjissati.

2. He will cross the forest tomorrow.

so / tarissati / aṭaviṃ / sve

So sve aṭaviṃ tarissati.

3. Sorrow will arise through attachment.

soko / jāyissati / ratiyā

Soko ratiyā jāyissati.

4. Child, you will fall on the ground.

dāraka / tvaṃ / patissasi / bhūmiyaṃ

Dāraka, tvaṃ bhūmiyaṃ patissasi.

5. You will see the moon in the sky at night.

tvaṃ / passissasi / candaṃ / ākāse / rattiyaṃ

Tvaṃ rattiyaṃ ākāse candaṃ passissasi.

6. O sages, when will you obtain deliverance and preach the Doctrine to the world?

munayo / kadā / tumhe / labhitvā / muttiṃ / desessatha / Dhammaṃ / lokāya

Munayo, kadā tumhe muttiṃ labhitvā lokāya Dhammaṃ desessatha?

7. O farmers, where will you dig a well to obtain water for your fields?

kassakā / kuhiṃ / tumhe / khaṇissatha / kūpaṃ / labhituṃ / udakaṃ / tuyhaṃ / khettānaṃ

Kassakā, kuhiṃ tumhe tuyhaṃ khettānaṃ udakaṃ labhituṃ kūpaṃ khaṇissatha?

8. Why will you not bring a spade to dig the ground?

kasmā / tvaṃ / na āharissasi / kuddālaṃ / khaṇituṃ / bhūmiṃ

Kasmā tvaṃ bhūmiṃ khaṇituṃ kuddālaṃ na āharissasi.

9. I will go to live in a forest after receiving* instructions from the sage.

ahaṃ / gamissāmi / vasituṃ / aṭaviyaṃ / gahetvā / ovādaṃ / munimhā

Ahaṃ munimhā ovādaṃ gahetvā aṭaviyaṃ vasituṃ gamissāmi.

10. I will be a poet.

ahaṃ / bhavissāmi / kavi

Ahaṃ kavi bhavissāmi.

11. I will not stand in the presence of the king.

ahaṃ / na ṭhassāmi / purato / narapatino

Ahaṃ narapatino purato na ṭhassāmi.

12. Through patience we will obtain deliverance.

khantiyā / mayaṃ / labhissāma / muttiṃ

Khantiyā mayaṃ muttiṃ labhissāma.

13. Why shall we wander in the forests with fear?
kasmā / mayam / vicarissāma / aṭavīsu / bhayena
Kasmā mayam bhayena** aṭavīsu vicarissāma?

14. We ourselves shall treat the sick with joy.
mayam eva / saṅgaṇhissāma / gilāne / pītiyā
Mayam eva pītiyā gilāne saṅgaṇhissāma.

*Use **gahetvā**.

****Bhaya** is neuter. But there is also a feminine word for fear from the same root: **bhīti**.

Exercise 10-A Translate into English.

1. “Dhammo have rakkhati dhammacārī.”

truth / certainly / protects / he who acts righteously

“The truth certainly protects him who acts righteously.” Alt: “Dhamma indeed protects the Dhammafarer*.”

2. “Na duggatiṃ gacchati dhammacārī.”

does not / to the evil state / get / he who acts righteously

“He who act righteously does not get to the evil state.”

3. Narā ca nāriyo ca puññaṃ katvā sugatīsu uppajjissanti.

men and / women and / good / having done / in good states / will be born

Men and women will be born in good states after doing good.

4. Bhaginī tassā sāminā saddhiṃ jananiṃ passituṃ sve gamissati.

sister / her / with husband / mother / to see / tomorrow / will go

The sister will go to see the mother with her husband tomorrow.

5. Pāpakārī, tumhe pāpaṃ katvā duggatīsu uppajjissatha.

evil doers / you / evil / having done / in evil states / will be born

Evil doers, you having done evil will be born in evil states.

6. Idāni mayaṃ brahmacārino homa.

now / we / celibates / are

We are celibates now.

7. Mahesiyo nārīnaṃ puññaṃ kātuṃ dhanam denti.

queens / to women / good / to do / wealth / give

The queens donate money to do good for the womenfolk.

8. Hatthino ca hatthiniyo ca aṭavāsu ca pabbatesu ca vasanti.

male elephants and / female elephants and / in forests and / in mountains and / live

The male and female elephants live in the forests and mountains.

9. Mayhaṃ sāmīno janani bhikkhunīnañca** upāsikānañca phāsuṃ saṅgaṇhi.***

my / husband's / mother / of nuns and / of female devotees and / comfort / treated

My husband's mother attended to the comfort of the nuns and female devotees.

10. Mahesi narapatinā saddhiṃ sve nagaraṃ pāpuṇissati.

queen / with king / tomorrow / city / will arrive

The queen will arrive (in) the city with the king tomorrow.

11. Medhāvino ca medhāvinīyo ca appamādena Dhammaṃ uggaṇhitvā muttiṃ labhissanti.

wise men and / wise women and / with earnestness / Dhamma / having learnt / deliverance / will obtain

The wise men and women will learn the Dhamma with earnestness and obtain deliverance.

12. Puññakārino brahmacārīhi saddhiṃ vasituṃ icchanti.

well-doers / with celibates / to live / wish

The well-doers wish to live with the celibates.

13. Nāriyo mahesiṃ passituṃ nagaraṃ agamiṃsu.
women / queen / to see / to the city / went
The women went to the city to see the queen.

14. Bhikkhuniyo gahapatānīnaṃ ovādaṃ adaṃsu.
nuns / to females householders / advice / gave
The nuns gave advice to the female householders.

15. “Appamādañca medhāvī - dhanaṃ seṭṭhaṃva**** rakkhati.”
and earnestness / wise man / wealth / like excellent / guards
“The wise man guards earnestness like an excellent treasure.”

***carī** can be translated literally as “one who goes” or as “one who lives by...”. **Dhammacarī** = one who lives by Dhamma, or more briefly, “Dhammafarrer”.

Niggahita (ṃ**) when followed by a group consonant is changed into the nasal of that particular group, e.g.:

- **saṃ + gaho = saṅgaho**
- **saṃ + ṭhāna = saṅṭhāna**
- **ahaṃ + pi = ahampi**
- **ahaṃ + ca = ahañca**
- **taṃ + dhanam = tandhanam**

***Question has been modified from the original.

******seṭṭham + iva = seṭṭhamva**

Exercise 10-B Translate into Pāli.

1. Those who act righteously will not do evil and be born in evil states.

dhammacārī / akatvā / pāpaṃ / na jāyissanti / duggatīsu

Dhammacārī pāpaṃ akatvā duggatīsu na jāyissanti.

2. The well-doers will obtain their deliverance.

puññakārī / labhissanti / tesam / muttiṃ

Puññakārī (tesam) muttiṃ labhissanti.

3. My husband mounted the elephant and fell on the ground.

mayhaṃ / sāmī / āruhitvā / hatthiṃ / pati / bhūmiyaṃ

Mayhaṃ sāmī hatthiṃ āruhitvā bhūmiyaṃ pati.

4. She went to school with her sister.

sā / agami / pāṭhasālaṃ / tassā / bhaginiyā saddhiṃ

Sā (tassā) bhaginiyā saddhiṃ pāṭhasālaṃ agami. Alt: Sā sabhaginī pāṭhasālaṃ agami.

5. The queen's mother is certainly a wise lady.

mahesiyā / janani / hoti / have / medhāvinī

Mahesiyā janani have medhāvinī hoti.

6. Boys and girls are studying with diligence to get presents from their mothers and fathers.

dārakā ca / dārikāyo ca / uggaṇhanti / appamādena / labhituṃ / paṇṇākāre / tesam/ jananihi ca / janakehi ca

Dārakā ca dārikāyo ca (tesam) jananihi ca janakehi ca paṇṇākāre labhituṃ appamādena uggaṇhanti.

7. Men and women go with flowers in their hands to the temple everyday.

narā ca / nāriyo ca / gacchanti / pupphehi / tesam / hatthesu / ārāmaṃ / sabbadā

Narā ca nāriyo ca tesam hatthesu pupphehi sabbadā ārāmaṃ gacchanti.

Alt: Narā ca nāriyo ca pupphahatthā* sabbadā ārāmaṃ gacchanti.

8. My sister is protecting her mother as an excellent treasure.

mayhaṃ / bhaginī / rakkhati / tassā / jananiṃ / iva / setthaṃ / dhanaṃ

Mayhaṃ bhaginī setthaṃ dhanaṃva (tassā) jananiṃ rakkhati.

9. Mother, I shall go to see my uncle and aunt tomorrow.

janani / ahaṃ / gamissāmi / passituṃ / mayhaṃ / mātulaṃ ca / mātulāniṃ ca / suve

Janani, ahaṃ suve (mayhaṃ) mātulaṃ ca mātulāniṃ ca passituṃ gamissāmi.

10. Amongst celibates** there are wise men.

brahmacārīsu / honti / medhāvino

Medhāvino brahmacārīsu honti.

11. Having seen the elephant, the she-goats ran away through fear.

disvā / hatthiṃ / ajāyo / dhāviṃsu / bhayena

Hatthiṃ disvā ajāyo bhayena dhāviṃsu/palāyiṃsu.

12. The king, accompanied by*** the queen, arrived in the city yesterday.

rājā / rājiniyā saddhiṃ / pāpuṇi / nagaraṃ / hīyo

Rājā rājiniyā saddhiṃ hīyo nagaraṃ pāpuṇi. Alt: Narapati mahesiyā saddhiṃ hīyo nagaraṃ pāpuṇi.

***pupphahatthā** → flower-handed.

**Use the locative.

***Use **saddhiṃ**.

Exercise 11-A Translate into English.

1. Sabbaññū bhikkhūnaṃ dhammaṃ desetu!
all-knowing one / to bhikkhus / doctrine / preach!
May the all-knowing one preach the doctrine to the bhikkhus!

2. Dhenu tiṇaṃ khādatu!
cow / grass / eat!
Let the cow eat the grass!

3. Āvuso, aṭaviyā dāruṃ āharitvā aggiṃ karohi.
friend / from forest / fire-wood / having brought / fire / build!
Friend, bring fire-wood from the forest and build a fire.

4. Gahapatayo, bhikkhūsu mā kujjhatha.
householders / (with) monks / do not get angry!
Householders, do not get angry with the monks.

5. Bhikkhave, ahaṃ dhammaṃ desessāmi, sādhukaṃ suṇatha.
monks / I / doctrine / will preach / well / listen!
Monks, I will preach the doctrine, listen well.

6. “Dhunātha maccuno senaṃ - naḷāgāraṃva kuñjaro.”
destroy! / death's / army / house built of reeds-like / elephant
“Destroy the army of death - like the elephant a house built of reeds.”

7. Yāvāhaṃ gacchāmi tāva idha tiṭṭhatha.
till-I / go / until / here / stand!
You stand here till I go.

8. Bhikkhū pañhaṃ sādhukaṃ bujjhantu!
monks / question / well / understand!
May the monks understand the question well!

9. Sissā, sadā kataññū hotha.
students / always / grateful / be!
Students, always be grateful.

10. Kataññuno, tumhe āyuraṃ labhitvā ciraṃ jīvatha!
grateful people / you / age / having attained / long / live!
Grateful people, may you attain (good old) age and live long!

11. “Dhammaṃ pibatha, bhikkhavo.”
Dhamma / drink! / monks
“Drink/Consume/Imbibe the Dhamma, monks.”

12. Mayhaṃ cakkhūhi pāpaṃ na passāmi, Bhante.
my / with eyes / evil / do not see! / Venerable Sir
Let me not see evil with my eyes, Venerable Sir.

13. Dhenuyā khīraṃ gahetvā madhunā pibāma.*
cow's / milk / having gotten / with honey / drink!
Let us get the cow's milk and drink (it) with honey.

14. Āvuso, bhikkhūnaṃ purato mā tiṭṭhatha.
friends / of the monks / in front / do not stand!
Friends, do not stand before the monks.

15. Bhante, bhikkhumhā mayaṃ pañhaṃ pucchāma.
Venerable Sir / from monk / we / question / ask!
Venerable Sir, let's (let us) ask the monk the question.

16. Narā ca nāriyo ca bhikkhūhi dhammaṃ sādhuṃ katvā sugatīsu uppajjantu!
men and / women and / from monks / Dhamma / well / having heard / good / having done / in happy states /
are born!
May men and women listen well to the Dhamma from the monks, do good, and be born in happy states.

*The word **saddhiṃ** from the original question has been removed. A better form of writing is “**Dhenuyā khīraṃ gahetvā madhunā missakaṃ pibāma.**”, in which “**madhunā missakaṃ**” = “mixed with honey”.

Exercise 11-B Translate into Pāḷi.

1. Let him salute the bhikkhus!

so / vandatu / bhikkhavo

So bhikkhavo vandatu!

2. May you live long, O All-Knowing One!

tvaṃ / jīva / ciraṃ / sabbaññū

Sabbaññū, ciraṃ jīva!

3. Do not give grass to the cows in the afternoon.

mā dehi / tiṇaṃ / dhenūnaṃ / aparāṇhe

Aparāṇhe dhenūnaṃ tiṇaṃ mā dehi.

4. Friend, do not go till I come.

āvuso / mā gaccha / yāva-tāva / ahaṃ / āgacchāmi

Āvuso, yāvāhaṃ āgacchāmi tāva mā gaccha.

5. Reverend Sirs, may you see no evil with your eyes!

Bhante / tumhe / passatha / na pāpaṃ / tumhākaṃ / cakkhūhi

Bhante, tumhākaṃ cakkhūhi na pāpaṃ passatha!

6. Let us sit on the ground and listen to the advice of the Bhikkhus.

mayaṃ / nisīditvā / bhūmiyā / suṇāma / ovādaṃ / bhikkhūnaṃ

Mayaṃ bhūmiyā nisīditvā Bhikkhūnaṃ ovādaṃ suṇāma.

7. May you be grateful persons!

tumhe / hotha / kataññuvo

Kataññuvo hotha!

8. Let them stay here till we bring firewood from the forest.

te / tiṭṭhantu / idha / yāva-tāva / mayaṃ / āharāma / dāruṃ / aṭaviyā

Yāva mayaṃ aṭaviyā dāruṃ āharāma tāva te idha tiṭṭhantu.

9. O young wives, do not get angry with your husbands.

vadhuyo / mā kujjhatha / (tumhākaṃ) / patīhi

Vadhuyo, patīhi mā kujjhatha.

10. May I destroy the army of death!

ahaṃ / dhunāmi / senaṃ / maccuno

Ahaṃ maccuno senaṃ dhunāmi!

11. May I drink rice-gruel with honey!

ahaṃ / pibāmi / yāguṃ / madhunā

Ahaṃ madhunā yāguṃ pibāmi!

12. May we know your age, O bhikkhu!

mayaṃ / jānāma / tava / āyuaṃ / bhikkhu

Bhikkhu, mayaṃ tava āyuaṃ jānāma!

13. Do not stand in front of the elephant.

mā tiṭṭhāhi / purato / kuñjarassa

Mā kuñjarassa purato tiṭṭhāhi.

14. O householders, treat your mothers and fathers well.

gahapatayo / saṅgaṇhātha / tumhākaṃ / jananiyo ca / janake ca / sādhuṃ

Gahapatayo, sādhuṃ tumhākaṃ jananiyo ca janake ca saṅgaṇhātha.

15. Friends, do not offer rice-gruel to the Bhikkhus till we come.

mittā / mā pūjetha / yāguṃ / Bhikkhūnaṃ / yāva-tāva / mayaṃ / āgacchāma

Mittā, yāva mayaṃ āgacchāma tāva mā Bhikkhūnaṃ yāguṃ pūjetha.

16. Do not drink honey, child.

mā pibāhi / madhuṃ / dāraka

Mā madhuṃ pibāhi, dāraka.

Exercise 12-A Translate into English.

1. “Gāmaṃ no gaccheyyāma.”

to the village / we / should go

“We should go to the village.”

2. “Buddhopi Buddhassa bhaṇeyya vaṇṇaṃ.”

Buddha-too / Buddha's / should speak / praise

“The Buddha should speak the praise of the Buddha too.”

3. “Na bhaje pāpake mitte.”

should not associate / evil friends

“One should not associate (with) evil friends.”

4. “Saccaṃ bhaṇe, na kujjheyya.”

truth / should speak / should not get angry

“(He) should speak the truth, (and) should not get angry.”

5. “Dhammaṃ vo desessāmi.”

Dhamma / to you / (I) shall preach

“(I) shall preach the Dhamma to you.”

6. Sace ahaṃ saccāni bujjheyyāmi te āroceyyāmi.

if / I / truths / should understand / to you / should announce

If I should understand the truths, I would announce (them) to you.

7. Yadi tvaṃ vāyameyyāsi khippaṃ paṇḍito bhaveyyāsi.

if / you / should try / quickly / wise man / should become

If you should try, you should become a wise man quickly. Alt: If you try, you would quickly become wise.

8. Yāva tumhe maṃ passeyyātha tāva idha tiṭṭheyyātha.

until / you / me / should see / till / here / should stand

(You) should stand here until you see me.

9. Sace bhikkhū dhammaṃ deseyyumaṃ mayaṃ sādhu kaṃ suṇeyyāma.

if / monks / dhamma / should preach / we / well / should listen

If the monks preach the Dhamma, we would listen well.

10. Sādhu bhante, evaṃ no kareyyāma.

good / sir / thus / we / should do

Good sir, we should do thus. Alt: Very good, venerable sir, we will do so.

11. Yadi tvaṃ mayā saddhiṃ gantum iccheyyāsi tava jananiṃ ārocetvā āgaccheyyāsi.

if / you / with me / to go / wish / your / mother / having inform / should come

If you wish to go with me, (you) should inform your mother and come.

12. Amhesu ca tumhesu ca gahapatayo na khujjheyyumaṃ.

(with) us and / (with) you and / householders / should not get angry

The householders should not get angry with you and us.

13. Sace dhammaṃ sutvā mayi saddhā tava uppajjeyya ahaṃ tvam adhipatiṃ kareyyāmi.
if / doctrine / having heard / in me / faith / to you / should arise / I / you / master / should make
If (my) faith in you should arise after hearing the doctrine, I should make you (my) master.
Alt: If faith in you should arise in me after hearing the Dhamma, I would make you (my) master.

14. Yāva tumhe muttiṃ labheyyātha tāva appamādena vāyameyyātha.
until / you / deliverance / should obtain / till / with earnestness / should strive
You should strive with earnestness until you obtain deliverance.

15. “Akkodhena jine kodhaṃ asādhūṃ sādhunā jine - Jine kadariyaṃ dānena saccena alikavādināṃ.”
with non-anger / should conquer / anger / evil / with good / should conquer - should conquer / miser / with
giving / with truth / to liars
“One should conquer anger with non-anger conquer evil with good - Conquer a miser with giving to liars with
truth.”
Alt: “One should conquer anger with non-anger, evil with good - The miser with generosity, and the liar with
truth.”

16. “Khippaṃ vāyama; paṇḍito bhava.”
quickly / strive! / wise / be!
“Strive quickly; be wise.” (lit: “be a wise” → noun with the sense of an adjective)

Exercise 12-B Translate into Pāli.

1. You should not go with him.

tvaṃ / na gaccheyyāsi / tena saddhiṃ

Tvaṃ tena saddhiṃ na gaccheyyāsi.

2. Children, you should always speak the truth.

dārakā / tumhe / niccaṃ / bhaṇeyyātha / saccaṃ

Dārakā, tumhe niccaṃ saccaṃ bhaṇeyyātha.

3. Rev. Sir, I should like to ask a question from you.

bhante / ahaṃ / iccheyyāmi / pucchitum / pañhaṃ / tvayā

Bhante, ahaṃ tvayā pañhaṃ pucchitum iccheyyāmi. Alt: Bhante, ahaṃ taṃ pañhaṃ pucchitum iccheyyāmi.

4. Well, you should not be angry with me thus.

sādhū / tvaṃ / na kujjheyyāsi / mayi / evaṃ

Sādhū, evaṃ mayi (tvaṃ) na kujjheyyāsi.

5. I shall not go to see your friend until I receive a letter from you.

ahaṃ / na gaccheyyāmi / passitum / te / mittam / yāva-tāva / ahaṃ / labheyyāmi / lekhanam / tayā

Yāva tayā lekhanam labheyyāmi tāva ahaṃ te mittam passitum na gaccheyyāmi.

Alt: Yāva tava lekhanam [your letter] labheyyāmi tāva ahaṃ te mittam passitum na gaccheyyāmi.

6. You should endeavour to overcome your anger by patience.

tvaṃ / vāyameyyāsi / abhibhavitum / te / kodham / khantiyā

Tvaṃ khantiyā (te) kodham abhibhavitum vāyameyyāsi.

7. If you would listen to my advice, I would certainly go with you.

sace / tvaṃ / suṇeyyāsi / me / ovādam / ahaṃ / have / gaccheyyāmi / te saddhiṃ

Sace tvaṃ me ovādam suṇeyyāsi, ahaṃ te saddhiṃ have gaccheyyāmi.

8. You should tell me if he were to send a book to you.

tvaṃ / āroceyyāsi / me / sace / so / peseyya / potthakam / te

Sace so te potthakam peseyya tvaṃ me āroceyyāsi.

9. We should like to hear the doctrine from you, Rev. Sir.

mayam / iccheyyāma / sotum / dhammam / tayā / Bhante

Bhante, mayam tayā dhammam sotum iccheyyāma.

10. By giving we should conquer the misers.

dānena / mayam / jineyyāma / kadariye

Mayam dānena kadariye jineyyāma.

11. We should not be born in the evil states if we should understand the truths.*

mayam / na uppajjeyyāma / duggatīsu / sace / mayam / bujjheyyāma / saccāni

Sace mayam saccāni bujjheyyāma (mayam) duggatīsu na uppajjeyyāma.

12. Would you go immediately and bring the letter to me?

tvaṃ / gantvā / khippaṃ / āhareyyāsi / lekhaṇaṃ / me

Tvaṃ khippaṃ gantvā me lekhaṇaṃ āhareyyāsi?

13. If a good person were to associate with a wicked person, he may also become a wicked person.

sace / sādhu / bhajeyya / asādhunā saddhiṃ / so / api / bhaveyya / asādhu

Sace sādhu asādhunā saddhiṃ bhajeyya, so asādhu api bhaveyya.

14. Should wicked persons associate with the wise, they would soon become good men.

(sace) / asādhavo / bhajeyyūṃ / sādhuhi saddhiṃ / te / khippaṃ / bhaveyyūṃ / sādhavo

Sace asādhavo sādhuhi saddhiṃ bhajeyyūṃ, te khippaṃ sādhavo bhaveyyūṃ.

15. If you should hear me well, faith should arise in you.

sace / tumhe / suṇeyyatha / maṃ / sādhukaṃ / saddhā / jāyeyya / tumhesu

Sace tumhe sādhukaṃ maṃ suṇeyyatha, saddhā tumhesu jāyeyya.

*Changes have been made to original sentence.

Exercise 13-A Translate into English.

1. Ko nāma tvam?

who / by name / you

Who (are) you?

Alt: What is your name?

2. Ko nāma eso?

who / by name / he

Who (is) he?

Alt: What is his name?

3. Ko nāma te ācariyo?

who / by name / your / teacher

Who (is) your teacher?

Alt: What is the name of your teacher?

4. Idāni eso kiṃ karissati?

now / he / what / will do

What will he do now?

5. Kiṃ tvam etaṃ pucchasi?

what / you / him / ask

What do you ask him?

5. Kiṃ tvam etaṃ pucchasi?

why* / you / this / ask

Why do you ask this?

6. Esā nārī te kiṃ hoti?

that / woman / to you / what / is

What is that woman to you?

7. Sve, kimete karissantī?

tomorrow / what-they / will do

What will they do tomorrow?

8. Kassa bhikkhussa taṃ potthakaṃ pesessāma?

to who / to monk / that / book / (we) will send

To which monk will we send that book?

9. Tesaṃ dhanena me kiṃ payojanaṃ?

their / with wealth / to me / what use

What is the use of their wealth to me?*

10. “Ko jānāti kimeso karissatī'ti?”

who / knows / what-he / will do

“Who knows what he will do?”

11. Kissa phalaṃ nāma etaṃ?
of which / fruit / by name / that
Of which fruit is that?

12. Kāyaṃ disāyaṃ tassā janānī idāni vasati?
in which / quarter / her / mother / now / lives
In which quarter does her mother live now?

13. Kassa dhammaṃ sotuṃ ete icchanti?
whose / doctrine / to hear / they / wish
Whose doctrine do they wish to hear?

14. “Yo Dhammaṃ passati so Buddhaṃ passati, yo Buddhaṃ passati so Dhammaṃ passati.”
who / Dhamma / sees / he / Buddha / sees - who / Buddha / sees / he / Dhamma / sees
“He who sees the Dhamma sees the Buddha, he who sees the Buddha sees the Dhamma.”

15. Yaṃ tvaṃ icchasi taṃ etassa ārocehi.
what / you / wish / it / to him / tell
What you wish, tell it to him.
Alt: Tell him what you wish.

16. Yaṃ te karonti taṃ*** eva gahetvā paraṃ lokaṃ gacchanti.
what / they / do / it (that) / just / having taken / to the the other world / go
Whatever they do, that alone they take and go to the other world.

17. Yassaṃ disāyaṃ so vasati tassaṃ disāyaṃ etepi vasituṃ icchanti.
in which quarter / he / lives / in that quarter / they-too / to live / wish
In whichever quarter he lives, they wish to live in that quarter too.

18. Eso naro ekaṃ vadati, esā nārī aññaṃ vadati.
that / man / one / speaks / that / woman / another / speaks
That man says one [thing], that woman says another.

19. Paresaṃ bhaṇḍāni mayaṃ na gaṇhāma.
others' / goods / we / do not take
We do not take other [people]'s goods.

20. Etāni phalāni mā tassa sakuṇassa detha.
these fruits / do not / to that / to bird / give!
Do not give these fruits to that bird.
Alt: Do not give these fruits to his bird.

21. Idāni sabbepi te Bhikkhū uttarāya disāya aññatarasmiṃ ārāme vasanti.
now / all-too / those / monks / of northern direction / in a certain temple / live
All of those monks live in a certain temple in the northern direction now.

22. Etasmiṃ nagare sabbe narā aparaṃ nagaraṃ agamiṃsu.
in that city / all / men / to the other city / went
All the men in that city went to the other city.

23. Kiñcīpi kātuṃ so na jānāti.
anything / to do / he / does not know
He does not know to do anything.

24. Katamaṃ disaṃ tumhe gantuṃ iccheyyātha puratthimaṃ vā dakkhiṇaṃ vā pacchimaṃ vā uttaraṃ vā?
which of many / direction / you / to go / wish / east or / south or / west or / north or
Which direction do you wish to go east, south, west or north?

25. Katarāya disāya tvaṃ suriyaṃ passasi pubbāyaṃ vā aparāyaṃ vā?
to which of two / to direction / you / sun / see / in eastern or / in western or
To which of the two directions do you see the sun eastern or western?

***Kim** can mean “why” when used adverbially. In these situations, **kim** is indeclinable, i.e. no change across cases, genders and numbers.

**See also Ex. 13B-12.

***When a niggahita (**ṃ**) is followed by a vowel, it is sometimes changed into **m**. See note in Exercise 10-A.

Exercise 13-B Translate into Pāḷi.

1. Who is she?

kā / (hoti) / esā

Kā esā?

2. What is his name?

kiṃ / (hoti) / tassa / nāmaṃ

Kiṃ tassa nāmaṃ? Alt: Ko nāma eso?

3. In which direction did he go?

katamāya / disāya / so / agami

Katamāya disāya so agami? Alt: Kāya disāya so agami?

4. Is he a relative of yours?

nanu / eso / ñāti / tava

Nanu eso tava ñāti?

5. What is the name of that fruit?

kiṃ / (hoti) / nāmaṃ / etassa / phalassa

Kiṃ etassa phalassa nāmaṃ? Alt: Kiṃ nāma etassa phalassa?

6. From whom did you buy those books?

kasmā / tvaṃ / akiṇo / etāni / potthakāni

Kasmā tvaṃ etāni potthakāni akiṇo?

7. With whom shall we go today?

kāya / mayaṃ / gaccheyyāma / ajja

Kāya mayaṃ ajja gaccheyyāma?

8. In whose garden are those boys and girls playing?

kassa / ārāme / ete / dārakā ca / dārikāyo ca / kīḷanti

Kassa ārāme ete dārakā ca dārikāyo ca kīḷanti?

9. In which direction do you see the sun in the morning?

katamāyaṃ / disāyaṃ / tvaṃ / passasi / suriyaṃ / pāto

Katamāyaṃ disāyaṃ tvaṃ pāto suriyaṃ passasi? Alt: Kāyaṃ disāyaṃ tvaṃ pāto suriyaṃ passasi?

10. Of what use is that to him or to her?

kiṃ / payojanaṃ / etena* / tassa vā / tissā vā

Etena tassa vā tissā vā kiṃ payojanaṃ?

11. To whom did he give those presents?

kissa / so / adāsi / te / paṇṇākāre

Kissa so te paṇṇākāre adāsi?

12. What is the use of your wealth, millionaire? You are not going to take all that with you to the other world.
kiṃ / payojanaṃ / tava / dhanena* / seṭṭhi / tvaṃ / na gacchasi / gahetvā / sabbam / (te saddhiṃ) / param / lokam

Seṭṭhi, tava dhanena kiṃ payojanaṃ? Tvaṃ (taṃ) sabbam gahetvā param lokam na gacchasi.

Therefore**, eat well. Have no attachment to your wealth. Grief results thereby***. Do merit with that wealth of yours.

tasmā / bhuñjāhi / suṭṭhu / mā karohi / ratim / tava / dhanassa / soko / jāyati / tena / karohi / puññaṃ / (etena) / dhanena / tava

Tasmā, suṭṭhu bhuñjāhi. Tava dhanassa ratim mā karohi. Tena soko jāyati. Tava dhanena puññaṃ karohi.

Erect hospitals for the sick, schools for children, temples for monks and nuns.

karohi / gilānasālāyo ca / gilānānaṃ / pāṭhasālāyo ca / dāraṇānaṃ / ārāme ca / bhikkhūnaṃ ca / bhikkhunīnaṃ ca

Gilānasālāyo ca gilānānaṃ pāṭhasālāyo ca dāraṇānaṃ ārāme ca bhikkhūnaṃ ca bhikkhunīnaṃ ca karohi.

It is those good actions you take with you when you go to the other world.

tāni tāni**** / puññāni / (tvaṃ) / gahetvā / (te saddhiṃ) / yadā-tadā / tvaṃ / gacchasi / param / lokam
Yadā tvaṃ param lokam gacchasi tadā tāni tāni puññāni gahetvā gacchasi.

13. Those who do good deeds are sure to be born in good states.

puññakārino / have / jāyissanti / sugatīsu

Puññakārino have sugatīsu jāyissanti.

14. Let him say what he likes.

taṃ / vadatu / yaṃ / so / icchasi

Yaṃ icchasi so taṃ vadatu.

15. We did not write all those letters.

mayam / na likhimhā / sabbāni / tāni / lekhanāni

Mayam sabbāni tāni lekhanāni na likhimhā.

16. You should not tell others all that you see with your eyes.

(tvaṃ) / mā vadeyyāsi / aññesaṃ / sabbam / yaṃ / (tvaṃ) / passasi / tava / cakkhūhi

Yaṃ tava cakkhūhi passasi sabbam aññesaṃ mā vadeyyāsi.

17. We like to live in cities in which wise men live.

mayam / icchāma / vasitum / nagaresu / yesu / paṇḍitā / vasanti

Yesu nagaresu paṇḍitā vasanti (tesu) mayam vasitum icchāma.

*Instrumental case.

Use **tasmā.

***Use **tena**.

******tāni tāni** = all; whatever.

Exercise 14-A Translate into English.

1. “Evaṃ me sutāṃ”

thus / by me / heard

Thus I have heard.

2. Maṃ gate* so āgato.

I / gone / he / come

He came when I was gone.

3. Kiṃ tena kataṃ?

what / by him / done

What is done by him?

4. So tassa vaṇṇaṃ bhaṇamāno maṃ upasaṃkami.

he / his / praise / speaking / me / approached

Speaking his praise, he approached me.

5. Ahaṃ magge gacchanto tasmaṃ rukke nisinnaṃ sakunaṃ passim.

I / on way / going / on that / on tree / seated / bird / saw

Going on the way, I saw the bird perched on that tree.

6. Bhikkhūhi lokassa dhammo desetabbo.

by monks / to world / Dhamma / should be preached

The Dhamma should be preached to the world by the monks.

7. Puññaṃ kattabbaṃ, pāpaṃ na kātabbaṃ.

good / should be done / evil / should not be done

Good should be done, evil should not be done.

8. Ajja etena maggena maṃ gantabbaṃ.

today / by this / by road / by me / should go

I should go by this path today.

9. Sabbā itthiyo dhammaṃ sunantiyo etāya sālāya nisīdiṃsu.

all / women / doctrine / hearing / in this / in hall / were seated

All the women listening to the doctrine were seated in this hall.

10. Paṇḍitā yaṃ yaṃ desaṃ bhajanti tattha tattheva pūjitā honti.

wise men / whichever / place / visit / here and there-just / venerated / are

Whichever place the wise men visit, they are venerated at that very place.

11. Buddhena bujjiṭṭāni saccāni mayāpi bujjiṭṭabbāni.

by Buddha / understood / truths / by me-too / should be understood

The truths understood by the Buddha should be understood by me too.

12. Paraṃ lokaṃ (taya) gacchante* tayā kataṃ puññaṃ vā pāpaṃ vā tayā saddhiṃ gacchati.

to the other / to the world / (you) / going / by you / done / merit or / evil or / with you / goes

As you go to the other world, good or evil done by you goes with you.

13. Ṭhito vā nisinno vā gacchanto vā sayanto (or sayāno) vā ahaṃ sabbesu sattesu mettaṃ karomi.
stood or / seated or / going or / lying (down) or / I / in all / in beings / lovingkindness / do
Either standing, sitting, moving or lying down, I extend loving-kindness to all beings.

14. Vejjasālāya vasantānaṃ gilānānaṃ pure osadhaṃ dātabbaṃ, pacchā aparesaṃ dātabbaṃ.
in doctor-hall / dwelling / to sick people / earlier / medicine / should be given / to others / afterwards
Medicine should be given to the patients staying in the hospital first, (it) should be given to the others later.

15. Kiṃ nu kattabban'ti ajānantā te mama purato aṭṭhaṃsu.
“what / to be done” / not knowing / they / of me / in the presence / stood
Not knowing “what to be done”, they stood in front of me.

16. “Pemato jāyati soko - pemato jāyati bhayaṃ; Pemato vippamuttassa - natthi soko kuto bhayaṃ.”
from attachment / arises / grief / from attachment / arises / fear / from attachment / released / is not / grief /
whence / fear
From attachment, grief arises, so does fear; Released from attachment, without grief, where comes fear.

17. “Taṇhāya jāyati soko - taṇhāya jāyati bhayaṃ; Taṇhāya vippamuttassa - natthi soko kuto bhayaṃ.”
from craving / arises / grief / from craving / arises / fear / from craving / released / is not / grief / whence /
fear
From craving, grief arises, so does fear; released from craving, without grief, where comes fear.

18. Ekasmiṃ samaye aññataro devo rattiyaṃ Buddhaṃ upasaṅkamitvā saddhāya vanditvā bhūmiyaṃ aṭṭhāsi.
on one / on occasion / a certain / deva / in night / Buddha / having approached / with faith / having saluted /
on ground / stood
On one occasion, a certain deva approached the Buddha in the night, saluted (him) with faith and stood on
the ground.

Ṭhito so devo Buddhaṃ ekaṃ pañhaṃ pucchi. Pucchantassa devassa Buddho evaṃ dhammaṃ desesi.
stood / that / deva / Buddha / one / question / asked / Asking / deva / Buddha / thus / Dhamma / preached
That deva, standing, asked the Buddha one question. The Buddha thus preached the Dhamma to the deva
who is asking.

19. Te gaṅgāyaṃ nahāyante mayaṃ passimhā.
them / in river / bathing / we / saw
We saw them bathing in the river.

20. “Sabbesu bhūtesu nidhāya daṇḍaṃ Aviheṭṭhayaṃ aññatarampi tesaṃ
towards all / towards beings / having left aside / stick not hurting / certain one - and / of them
Leaving aside the cudgel towards all beings, and not hurting any of them,

Na puttaṃ iccheyya kuto sahāyaṃ. Eko care khaggavisāṇakappo.”
not / son / (he) should wish / whence / friend / one / should wander / like a rhinoceros
he would not wish (for) a son. Whence a friend? One should wander (alone) like a rhinoceros.

*These are Locative absolutes. Duroiselle 603(ī): The Locative absolute may often be translated by “when,
while, since” and sometimes by “although”. Warder Chapter 16: Noun (or Pronoun) + Participle [can be active
or passive]. Both in locative case. See also Exercise 14B-10.

Exercise 14-B Translate into Pāḷi.

1. This was done by you.

idaṃ* / kataṃ / te

Idaṃ te kataṃ.

2. The branch was cut by him.

sākhā / chinnā / tena

Sākhā tena chinnā.

3. I saw a man going in the street.

ahaṃ / passiṃ / naraṃ / gacchantaṃ / visikhāya

Ahaṃ visikhāya gacchantaṃ naraṃ passiṃ.

4. She stood saluting the sage.

sā / aṭṭhāsi / vandantī / muniṃ

Sā muniṃ vandantī aṭṭhāsi.

5. I came home when he had gone to school.

ahaṃ / āgato / gharaṃ / tasmīṃ / gate** / pāṭhasālaṃ

Tasmīṃ pāṭhasālaṃ gate ahaṃ gharaṃ āgato.

6. The monkeys ate the fallen fruits.

kapayo / khādiṃsu / patitāni / phalāni

Kapayo patitāni phalāni khādiṃsu.

7. They saw her sitting in the hall.

te / passiṃsu / taṃ / nisīdantiṃ / salāya

Te salāya nisīdantiṃ taṃ passiṃsu.

8. You should not bathe in the river (Ganges).

tayā / na nahātabbaṃ / gaṅgāyaṃ

Tayā gaṅgāyaṃ na nahātabbaṃ.

9. Let him do what should be done.

so / karontu / yaṃ-taṃ / kattabbaṃ

Yaṃ kattabbaṃ taṃ so karontu.

10. Thus should it be understood by you.

evaṃ / te / taṃ / daṭṭhabbaṃ***

Evaṃ te taṃ daṭṭhabbaṃ.

11. The books written by me should not be given to them.

potthakāni / likhitāni / mayā / na dātabbāni / tesam

Mayā likhitāni potthakāni na tesam dātabbāni.

12. My friends saw the jewel that was thrown into the fire.

mayhaṃ / mittāni / passiṃsu / maṇiṃ / khittaṃ / aggimhi

Mayhaṃ mittāni aggimhi khittaṃ maṇiṃ passiṃsu.

13. I sat on the ground listening to the doctrine preached by the monks.
ahaṃ / nisīdiṃ / bhūmiyaṃ / suṇanto / dhammaṃ / desitaṃ / bhikkhūhi
Bhikkhūhi desitaṃ dhammaṃ suṇanto ahaṃ bhūmiyaṃ nisīdiṃ.

14. The virtuous should do much merit.
guṇavantehi / kattaḃbaṃ / bahuṃ / puññaṃ
Guṇavantehi bahuṃ puññaṃ kattaḃbaṃ.

15. The people saw the sick persons drinking medicine given by the physician.
narā / passiṃsu / gilāne / pibante / osadhaṃ / dinnaṃ / vajjena
Narā vajjena dinnaṃ osadhaṃ pibante gilāne passiṃsu.

*Refer to Lesson 15.

**Locative absolute: see also Exercise 14A-2/12.

*****Daṭṭhabba** (from **dassati**): should be seen as, should be regarded as.

Exercise 15-A Translate into English.

1. Kiṃ idaṃ?

what / this

What (is) this?

2. Kassa imāni?

whose / these

Whose (are) these?

3. Iminā te kiṃ payojanaṃ?

with this / to you / what / use

Of what use is this to you?

4. Idaṃ mayhaṃ hotu.

this / mine / is!

May this be mine. (Imperative)

5. Ko nāma ayaṃ puriso?

who / by name / this man

Who (is) this man?

6. Ayaṃ me mātulānī hoti.

this / my / aunt / is

This is my aunt.

7. Idaṃ mayā kattabbaṃ.

this / by me / should be done

This should be done by me.

8. Sabbhaṃ idaṃ asukena kataṃ.

all / this / by such and such / was done

All this was done by such and such.

9. Ayaṃ sāmī caṇḍo na hoti.

this / husband / fierce / is not

This husband is not fierce.

10. Ayaṃ me antimā jāti.

this / my / last / birth

This (is) my last birth.

11. Ayaṃ seto asso khippaṃ na dhāvati.

this / white / horse / quickly / does not run

This white horse does not run quickly.

12. Guṇavantehi ime gilānā saṅgaṇhitabbā.

by virtuous ones / these / sick people / should be treated

These sick people should be treated by the virtuous ones.

13. “Yathā idaṃ tathā etaṃ - yathā etaṃ tathā idaṃ.”

as / this / thus / that / as / that / thus / this

“As this is, so is that; as that is, so is this.”

Alt: “Such as this is, so, too, is that; such as that is, so, too, is this.”

14. “Idaṃ vo ñātinaṃ hotu - sukhitā hontu ñātayo!”

this / your / for relatives / is! - happy / are! / relatives

May this be for your relatives - may (your) relatives be happy.

15. “Tvam etasmiṃ pabbate vasa, ahaṃ imasmiṃ pabbate vasissāmi.”

you / in that / in mountain / live! / I / in this / in mountain / will live

“You live in that mountain, I will live in this mountain.”

16. “Namo tassa Bhagavato arahato sammāsambuddhassa.”

homage / to him / to the Blessed One / to the exalted / to the Fully Enlightened One

“Homage to Him, the Blessed One, the exalted and Fully Enlightened One.”

17. Asmiṃ loke ca paramhi ca guṇavantā sukhena vasanti.

in this / in world / and / in the other / and / virtuous ones / happily / live

In this and the other world, virtuous people live happily.

18. Asukāya nāma visikhāya asukasmiṃ ghare ayaṃ taruṇo vejjo vasati.

by such and such / by name / in street / in such and such / in house / this / young / doctor / lives

This young doctor lives in such and such a house in the street by such and such name.

19. Imehi pupphehi Buddhāṃ pūjetha.

with these / with flowers / to Buddha / make an offering!

Make an offering to the Buddha with these flowers.

20. Mayaṃ imasmiṃ ārāme mahantāni rukkhāni passāma.

we / in this / in park / big / trees / see

We see the big trees in this park.

21. Imassa gilānassa uṇhaṃ udakaṃ dātabbaṃ.

to this / to sick person / hot / water / must be given

Hot water must be given to this sick person.

22. Janako ucce āsane nisīdi, putto nīce āsane nisīdi.

father / on high / on seat / sat / son / on low / on seat / sat

The father sat on the high seat, the son sat on the low seat.

23. Imesu pupphesu setāni ca rattāni ca pītāni ca pupphāni gahetvā gacchāhi.

among these / among flowers / white and / red and / yellow and / flowers / having taken / go

Take the white, red and yellow flowers among these flowers, and go.

24. Imāni khuddakāni phalāni mayaṃ na kiṇāma.

these / small / fruits / we / do not buy

We do not buy these small fruits.

25. Iminā dīghena maggena ete gamissanti.
by this / by long / by road / these / will go
These will go by this long road.

Exercise 15-B Translate into Pāḷi.

1. Who is this boy?

ko / (nāma) / ayaṃ / dārako

Ko nāma ayaṃ dārako? Alt: Ko eso dārako?

2. This is my book.

idaṃ / hoti / me / potthakaṃ

Idaṃ me potthakaṃ hoti.

3. Who are these men?

ke / (nāma) / ime / narā

Ke nāma ime narā?

4. He is living in this house.

so / vasati / imasmiṃ / ghare

So imasmiṃ ghare vasati.

5. This was done by me.

idaṃ / kataṃ / me

Idaṃ me kataṃ.*

6. There is such a young doctor in this street.

atthi** / asuko / taruṇo / vejjo / asmiṃ / visikhāyaṃ

Atthi asuko taruṇo vejjo asmiṃ visikhāyaṃ.

7. Cold water should not be drunk by the sick.

sītaṃ / udakaṃ / na pātabbaṃ / gilānehi

Sītaṃ udakaṃ gilānehi na pātabbaṃ.

8. He is the last boy in the school.

so / hoti / antimo / dārako / pāṭhasalāyaṃ

So pāṭhasalāyaṃ antimo dārako hoti.

9. Did you see him sitting on this high seat?

tvaṃ / passi / addasā / taṃ / nisīdantaṃ / imasmiṃ / uccasmiṃ / āsanasmiṃ / (nanu)

Nanu (tvaṃ) imasmiṃ uccasmiṃ āsanasmiṃ nisīdantaṃ taṃ passi/addasā?

10. Take these long sticks and throw into the fire.

gahetvā / ime / dīghe / daṇḍe / khipāhi / aggimhi

Ime dīghe daṇḍe gahetvā aggimhi khipāhi.

11. May all these beings be happy!

sabbāni / imāni / bhūtāni / hontu / sukhitāni

Sabbāni imāni bhūtāni sukhitāni hontu.

12. I'd like to mount this white horse.

ahaṃ / icchāmi / āruhituṃ / idaṃ / setaṃ / assaṃ

Ahaṃ idaṃ setaṃ assaṃ āruhituṃ icchāmi.

13. Bring those small books and give to these boys.
āharitvā / tāni / khuddakāni / potthakāni / desi / tesānaṃ / dārakānaṃ
Tāni khuddakāni potthakāni āharitvā tesānaṃ dārakānaṃ desi.

14. You should wash your face with this hot water.
tvam / dhaveyyāsi / te / mukhaṃ / iminā / uñhena / udakena
(Tvam) iminā uñhena udakena (te) mukhaṃ dhaveyyāsi.

15. These Exalted Ones understood the Middle Path of the Buddha.
ime / arahantā / bujjiṃsu / majjhimā / paṭipadā / Buddhassa
Ime arahantā Buddhassa majjhimā paṭipadā bujjiṃsu.

16. This Doctrine was preached by the Blessed One.
ayaṃ / Dhammo / desito / Bhagavatā
Ayaṃ Dhammo Bhagavatā desito.

17. We shall go by this long way.
mayaṃ / gamissāma / iminā / dīghena / maggena
Mayaṃ iminā dīghena maggena gamissāma.

18. There are tall, big trees in this forest.
atthi / uccā / mahantā / rukkhā / imasmiṃ / aṭaviyaṃ
Atthi imasmiṃ aṭaviyaṃ uccā mahantā rukkhā.

19. I shall take these white flowers; you may take those red flowers.
ahaṃ / gaṇhissāmi / imāni / setāni / pupphāni / tvam / gaṇhāhi / tāni / rattāni / pupphāni
Ahaṃ imāni setāni pupphāni gaṇhissāmi; tvam tāni rattāni pupphāni gaṇhāhi.

20. These are small ships.
imāni / honti / khuddakāyo / nāvāyo
Imāni khuddakāyo nāvāyo honti.

21. Young men and women should associate with the virtuous.
taruṇehi / narehi ca / (taruṇīhi) / narīhi ca / bhajittabbā / guṇavantā
Tarūṇehi narehi ca taruṇīhi narīhi ca guṇavantā bhajittabbā.

22. This city is protected by a powerful king.
idaṃ / nagaraṃ / rakkhitaṃ / balavantena / narapatinā
Idaṃ nagaraṃ balavantena narapatinā rakkhitaṃ.

23. The courageous do not run away through fear.
dhitimantā / na dhāvanti / bhayena
Dhitimantā bhayena na dhāvanti.

24. Little children are playing with these dogs.
taruṇā / dārakā / kīḷanti / imehi / sunakhehi
Tarūṇā dārakā imehi sunakhehi kīḷanti.

25. May the Blessed One preach the Doctrine to these monks and nuns!
Bhagavā / desetu / Dhammaṃ / amūsānaṃ / bhikkhūnaṃ ca / bhikkhunīnaṃ ca
Bhagavā amūsānaṃ bhikkhūnaṃ ca bhikkhunīnaṃ ca Dhammaṃ desetu.

*See also Ex.14B-1.

****atthi** is more for “existential” uses, i.e., something exists, as in the sentence above, whereas **hoti** is “copulative”, i.e. equating something with something else, e.g. **taruṇo vejjo brāhmaṇo hoti** - the young doctor is a Brahmin.

Exercise 16-A Translate into English.

1. Cattārimāṇi, bhikkhave, saccāni.

four - these / monks / truths

Monks, these (are) the four truths.

2. “Ekaṃ nāma kiṃ?”

one / by name / which

“Which is the one?”

3. Tisu lokesu sattā uppajjanti.

in three / in worlds / living beings / are born

Living beings are born in the three worlds.

4. Ekasmiṃ hatthe pañca aṅguliyo honti.

on one / on hand / five / fingers / (there) are

There are five fingers on one hand.

5. Ito sattame divase ahaṃ gamissāmi.

from now / on seventh / on day / I / shall go

I shall go on the seventh day from now. Alt: I shall go in seven days' time.

6. Mayaṃ tīṇi vassāni imasmiṃ gāme vasimhā.

we / three / years / in this / in village / lived

We lived in this village (for) three years.

7. Ayaṃ pana imasmiṃ potthake soḷasamo paricchedo hoti.

this / but / in this / in book / sixteenth / chapter / is

This is but the sixteenth chapter in this book.

8. “Buddhaṃ saraṇaṃ* gacchāmi.

to the Buddha / [for/as] refuge / (I) go

I go to the Buddha for/as refuge.

Dutiyampi** Buddhaṃ saraṇaṃ gacchāmi.

for second time-and / to the Buddha / [for/as] refuge / (I) go

And for the second time, I go to the Buddha for/as refuge.

Tatiyampi Buddhaṃ saraṇaṃ gacchāmi.

for third time-and / to the Buddha / [for/as] refuge / (I) go

And for the third time, I go to the Buddha for/as refuge.

9. So tassa tiṇṇaṃ puttānaṃ cattāri cattāri katvā dvādasa phalāni adāsi.

he / his / to three / to sons / four / four / having done / twelve / fruits / gave

He gave the twelve fruits to his three sons, four for each.

10. Etasmiṃ ghare catasso itthiyo vasanti.

in that / in house / four / women / live

The four women live in that house.

11. Yo paṭhamam āgaccheyya so paṇṇākāram labheyya.

who / first / should come / he / prize / should receive

Lit: He who should come first would receive the prize. Who first should come, he the prize should receive.

Alt: The one who comes first should receive the prize.

12. Imasmiṃ ghare ayaṃ tatiyā bhūmi.

in this / in house / this / third / level

This (is) the third level in this house.

13. Antimena paricchedenā gahapatīhi pañca sīlāni rakkhitabbāni.

in last / in resort / by householders / five / precepts / should be observed

At least the five precepts should be observed by the householders.

14. Guṇavanto sadā pañca sīlāni ca aṭṭhamiyaṃ catuddasiyaṃ pañcadasiyaṃ ca aṭṭha sīlāni rakkhanti.

virtuous ones / always / five / precepts / and / on eighth / on fourteenth / on fifteenth / and / eight / precepts / observe

The virtuous ones always observe the five precepts; and the eight precepts on the eighth, fourteenth and fifteenth.

15. Bhikkhū paneva dvisata sattavīsati sikkhāpadāni rakkhanti.

monks / further-even / two hundred / twenty seven / rules / observe

The monks even observe a further two hundred and twenty seven rules.

16. Tassa seṭṭhino catupaṇṇāsakoṭi dhanam atthi.

of that / of millionaire / 54 crore / wealth / there is

That millionaire has 54 crore (of) wealth. Lit: There is 54 crore wealth of that millionaire.

17. Ekasmiṃ māse tiṃsa divasā honti. Ekasmiṃ vasse pana tisata pañcasatṭhi divasā honti.

in one / in month / thirty / days / are / in one / in year / however / three hundred / sixty five / days / are

In one month, there are thirty days. In one year, however, there are three hundred and sixty five days.

18. Imāya pāṭhasālāya pañcasatāni sissā uggaṇhanti.

in this / in school / five hundred / students / study

Five hundred students study in this school.

***saraṇam** is an idiomatic representation of **saraṇanti**, an indeclinable compound.

****dutiyaṃ** (adv.) for the second time; **api** (ind.) and, too.

Exercise 16-B Translate into Pāli.

1. I gave him four books.

ahaṃ / adāsiṃ / tassa / cattāri / potthakāni

Ahaṃ tassa cattāri potthakāni adāsiṃ.

2. He lived three days in our house.

so / vasi / tīṇi / divasāni / amhākaṃ / ghare

So tīṇi divasāni amhākaṃ ghare vasi.

3. We have two eyes, but only one mouth.

Lit: We have two eyes, and also one mouth.

amhākaṃ / dve / cakkhūni / ca / api / ekaṃ / mukhaṃ

Amhākaṃ dve cakkhūni, api ca ekaṃ mukhaṃ.

4. There are thirty days in one month, and twelve months in one year.

honti / tiṃsa / divasā / ekasmiṃ / māse / pana / dvādasā / māsā / ekasmiṃ / vasse

Ekasmiṃ māse tiṃsa divasā honti, ekasmiṃ vasse pana dvādasā māsā.

5. They are now studying the twelfth chapter of the book.

te / idāni / uggaṇhanti / dvādasamaṃ / paricchedaṃ / potthakassa

(Te) idāni potthakassa dvādasamaṃ paricchedaṃ uggaṇhanti.

6. Which of these two presents would you take?

kiṃ / imesaṃ / dvinnaṃ / paṇṇākārānaṃ / tvaṃ / gaṇheyyāsi

Imesaṃ dvinnaṃ paṇṇākārānaṃ kiṃ tvaṃ gaṇheyyāsi?

7. The child bought three mangoes, ate one and took two home.

dārako / kiṇitvā / tayo / ambe / bhuñjitvā / ekaṃ / hari / dve / gharaṃ

Dārako tayo ambe kiṇitvā ekaṃ bhuñjitvā dve gharaṃ hari.

8. He will come on the 28th day of this month.

so / āgamissati / aṭṭha-vīsatiṃ / divase / imassa / māsassa

So imassa māsassa aṭṭha-vīsatiṃ divase āgamissati.

9. They took the Three Refuges and the Five Precepts today.

Lit: They took the Threefold Refuge together with the Five Precepts today.

te / yāciṃsu (requested) / tisaraṇena saha / pañcasīlāni / ajja

Te ajja tisaraṇena saha pañcasīlāni yāciṃsu.

10. There were two hundred patients in the hospital yesterday.

āsuṃ / dve satāni / gilānā / gilānasālāyaṃ / hīyo

Hīyo dve satāni gilānā gilānasālāyaṃ āsuṃ.

11. Seven days hence my father will come to see me.

sattame / divase / ito / me / janako / āgamissati / passituṃ / mamaṃ

Ito* sattame divase me janako mamaṃ passituṃ āgamissati.

12. Some householders observe the ten precepts on the fifteenth day.

eke / gahapatiyo / rakkhanti / dasa / sīlāni / paṇṇarasame / divase

Eke gahapatiyo paṇṇarasame divase dasa sīlāni rakkhanti.

13. If you do evil, you will be born in the four evil states.

sace / tvaṃ / kareyyāsi / papaṃ / tvaṃ / uppajjeyyasi** / catusu / duggatīsu

Sace (tvaṃ) papaṃ kareyyāsi tvaṃ catusu duggatīsu uppajjeyyasi.

14. If you do good, you will be born in the seven states of happiness.

sace / tvaṃ / kareyyāsi / puññaṃ / tvaṃ / uppajjeyyasi** / satte / sugatīsu

Sace (tvaṃ) puññaṃ kareyyāsi tvaṃ satte sugatīsu uppajjeyyasi.

15. He gave five hundred and received thousand.

so / datvā / pañca / satāni / labhi / sahaṣsaṃ

So pañca satāni datvā sahaṣsaṃ labhi.

16. She brought three presents for her three little sisters.

sā / āhari / tayo / paṇṇākāre / tassā / tissannaṃ / taruṇānaṃ / bhaginīnaṃ

Sā tassā tissannaṃ taruṇānaṃ bhaginīnaṃ tayo paṇṇākāre āhari.

17. My age is eighteen years.

mayhaṃ / āyu / hoti / aṭṭhadasa / vassā

Mayhaṃ āyu aṭṭhadasa vassā hoti.

18. In his 29th year he left home, and endeavouring for six years he understood the Four Truths and became a Fully Enlightened One in his thirty-fifth year.

(tassa) / ekūna-tiṃsatime / vasse / (so) / nikkhamma / gharasmā / vāyāmitvā / cha / vassāni / so / bujjhitvā /

cattāri / saccāni / bhavi / Sammā-sambuddho / (tassa) / pañca-tiṃsatime / vasse

Ekūna-tiṃsatime vasse gharasmā nikkhamma, cha vassāni vāyāmitvā, cattāri saccāni bujjhitvā, so pañca-

tiṃsatime vasse Sammā-sambuddho bhavi.***

After becoming a Buddha He preached the Doctrine for forty-five years.

huvā / Buddho / so / desesi / Dhammaṃ / pañca-cattālīsa / vassāni

Buddho huvā so pañca-cattālīsa vassāni Dhammaṃ desesi.

*It is more common to place 'ito' before the length of time. See also Ex.16A-5.

**In this sentence where the optative is used, it is quite common in Pāli for the optative case to be used in both the subordinate clause and the main clause. See pg. 87, last paragraph, of Warder's Introduction to Pāli.

***We could also use “**sammāsambodhiṃ abhisambujjhi**”, which is the phrase used in the Dhammacakkappavattana Sutta. The verb **abhisambujjhati** seems to be used often to describe “becoming” enlightened. Please see the Mahāparinibbānasutta, Sariputtasāhanādo, where the root “**bhū**” is used to mean “will be buddhas”, “thus will be their morality”, etc., whereas “**sammāsambodhiṃ abhisambujjhiṃsu**” is used to mean “attained to supreme enlightenment”.

Exercise 17-A Translate into English.

1. “Ayaṃ me attano attho.”

this / my / own / matter

“This (is) my own matter.”

2. “Na me so attā.”

is not / mine / that / soul

“That is not my soul.”

3. “Bhagavato etam* atthaṃ āroceyyāma.”

to the Blessed One / this / matter / (we) shall inform

“We shall announce this matter to the Blessed One.” Alt: “We shall inform the Blessed One of this matter.”

4. “Dhammaṃ cara rāja!”

Dhamma / practise! / O king

“O king, practise the Dhamma!” Alt: “O king, walk the Dhamma!”

5. “Attā hi attano nātho - Ko hi nātho paro siyā.”

self / indeed / own / refuge / what? / indeed / refuge / another / is

Lit: Self indeed (is) one's refuge, indeed what is another refuge.

Self indeed is one's refuge for what else could refuge be?

6. “Attānaṃ rakkhanto paraṃ rakkhati.

self / protecting / others / (he) protects

“Protecting oneself, he protects others. Alt: He (who) protects oneself protects others,

Paraṃ rakkhanto attānaṃ rakkhati.”

others / protecting / self / (he) protects

Protecting others, he protects oneself.” Alt: he (who) protects others protects oneself.

7. Atīte pana amhākaṃ raṭṭhe guṇavā rājā ahosi.

once upon a time / but / our / in country / virtuous / king / there was

Once upon a time, there was but (a) virtuous king in our country.

8. Raññā likhitam* idaṃ lekhaṇaṃ amaccā passantu!

by king / written / this / letter / ministers / see!

Let the ministers see this letter written by the king.

9. Pāpakehi amaccehi rañño ko attho?

with evil / with ministers / of king / what? / good

What (is) the good of a king with evil ministers?

10. Amhākaṃ rājānaṃ passituṃ puratthimāya disāya dve rājāno āgatā.

our / king / to see / to East / from direction / two / kings / have come**

The two kings have come from the Eastern direction (i.e. direction to the East) to see our king.

11. Rājā attano mahesiyā saddhiṃ pāsāde vasati.

king / own / with queen / in palace / lives

The king lives in the palace with his own queen.

12. Catūhi disāhi cattāro rājāno āgantvā Bhagavantam vanditvā etaṃ atthaṃ pucchimsu.

from four / from quarters / four / kings / having come / Blessed One / having venerated / this-matter / questioned

The four kings from the four quarters, having come and paid respect to the Blessed One, asked (about) this matter.

13. “Puttā me atthi*** dhanam me atthi - Iti bālo vihaññati.

sons / have I / wealth / have I / thus / the foolish one / perishes

“I have sons, I have wealth”, the fool thus perishes.

Attā hi attano natthi - Kuto puttā kuto dhanam.”

self / indeed / own / is not / whence / sons / whence / wealth

Indeed, the self is not (one's) own. How then sons? How then wealth?

14. “Attanāva kataṃ pāpaṃ - attanā saṅkilissati.

by self-only / is done / evil / by self / one is defiled

By self alone is evil done, by self is one defiled.

Attanā akataṃ pāpaṃ - attanāva visujjhati.”

by self / is not done / evil / by self-only / one is purified

By self is not evil done, by self alone is one purified.

*ṃ is changed to m. When precedeng a vowel, niggahita becomes m:

- taṃ + atthaṃ = tamatthaṃ.
- yaṃ + āhu = yam āhu.
- kiṃ + etaṃ = kim etaṃ.

**Here, the copulative 'honti' is implied.

*****me atthi**: lit. of me there is. This verse is taken from the Dhammapada v. 62. This is the case where Pāḷi differs from English. In English we say “I have sons.” In Pāḷi they say “There are sons of me.” (here “there is sons of me”). It must be idiomatic, to fit with the meter, that “**atthi**” is still singular, when **puttā** is clearly nominative plural (i.e. the subject of the verb **atthi**). The strictly correct grammar should be: **puttā me santi, dhanam me atthi**.

Exercise 17-B Translate into Pāli.

1. I am my own master.

ahaṃ / (me) / attano / adhipati

Ahaṃ attano adhipati.

2. He advised himself.

so / ovadi / attam

So attam ovadi.

3. These presents were sent by the king.

ete / paṇṇākārā / pesitā / raññā

Ete paṇṇākārā raññā pesitā.

4. Good or evil is done by oneself.

puññaṃ va / pāpaṃ va / kataṃ / attena

Puññaṃ va pāpaṃ ca attena kataṃ.

5. The ministers taking their own sons went to the palace to see the king.

amaccā / gaṇhantā / (tassa) / attānaṃ / putte / gamiṃsu / pāsādaṃ / passitum / rājānaṃ

Attānaṃ putte gaṇhantā amaccā rājānaṃ passitum pāsādaṃ gamiṃsu.

6. It is not good for kings to get angry with the people.

na sundaraṃ / rājāno / kujjhanti / purisehi

Na sundaraṃ rājāno purisehi kujjhanti.

7. Virtuous kings are always respected by all.

guṇavanto / rājāno / sadā/niccaṃ / vanditā / sabbehi

Guṇavanto rājāno sadā/niccaṃ sabbehi vanditā.

8. He does not know his own good.

so / na jānāti / (tassa) / attano / atthaṃ

So attano atthaṃ na jānāti.

9. Righteous kings do not wish to associate with wicked kings.

dhammikā / rājāno / na icchanti / bhajitum / saddhiṃ / adhammikehi / rājūhi

Dhammikā rājāno adhammikehi rājūhi saddhiṃ bhajitum na icchanti.

10. By wisdom is one purified.

paññāya / attā / visujjhati

Attā paññāya visujjhati.

11. Ministers obtain wealth by means of kings.

amaccā / labhanti / dhanam / rājūbhi

Amaccā rājūbhi dhanam labhanti.

12. He for his own good associates with kings and ministers.

so / (tassa) / attano / atthassa / bhajati / rājūbhi ca / amaccehi ca

So attano atthassa rājūbhi ca amaccehi ca bhajati.

13. Some kings perish on account of their greediness towards the countries of others.

ekacce / rājāno / vihaññanti / (tassa) / lobhena / raṭṭhānaṃ / aññesaṃ

Ekacce rājāno aññesaṃ raṭṭhānaṃ lobhena vihaññanti.

14. The ministers told that matter to the king.

amaccā / ārociṃsu / taṃ / atthaṃ / rañño

Amaccā rañño taṃ atthaṃ ārociṃsu.

15. He does not shine like a king.

so / na dīpati / viya / eko / rājā

So eko rājā viya na dīpati.

Exercise 18-A Translate into English.

1. “Namatthu* satthuno.”

may praise be / to the teacher

“Praise be to the teacher!”

2. “Tayā sutam dhammam amhepi sāvehi.”

by you / heard / doctrine / us-too / (may) cause to hear

“May (you) cause us also to hear the doctrine heard by you”.

3. Satthā sāvake (or sāvakehi) dhammam desāpeti.

teacher / disciples / Dhamma / causes to preach

The teacher gets the disciples to preach the Dhamma.

4. Pitā puttam gāmaṃ gameti.

father / son / to the village / causes to go

The father makes the son go to the village.

5. Mātā attano dhītaram nahāpetvā pāṭhasālam pesesi.

mother / own / daughter / having caused to bathe / to the school / sent

The mother got her own daughter to bathe and sent her to the school.

6. Bhattā attano bhariyāya atithayo saṅgaṇhāpesi.

husband / own / by wife / guests / caused to treat

The husband got his wife to treat the guests. Alt: The husband got his wife to treat the guests.

7. Dhītaro, dāsehi dārūni āharāpetvā aggiṃ dāpetha.

daughters / servants / firewood / having caused to bring / fire / kindle!

Daughters, get the servants to bring the firewood and kindle the fire!

8. Dhītūhi mātaro ca pitaro ca rakkhittabbā, mātūhi ca pitūhi ca dhītaro rakkhittabbā.

daughters / by mothers and / by fathers and / should be protected / mothers and / fathers and / by daughters / should be protected

Parents should be protected by daughters, daughters should be protected by parents.

9. Mātā dhītare satthāraṃ vandāpeti.

mother / daughters / teacher / causes to salute

The mother makes the daughters salute the teacher.

10. Ahaṃ mātuyā ca pitarā ca saddhiṃ ārāmaṃ gantvā te dhammam sāveṣāmi.

I / with mother and / with father and / to temple / having gone / them / Dhamma / will cause to hear

I will go to the temple with mother and father, and get them to listen to the Dhamma.

11. Mātula, mayaṃ pana tava nattāro homa. Tasmā no sādhuṃ uggāṇhāpehi.

uncle / we / but / your / nephews / are / therefore / us / well / teach

But, uncle, we are your nephews. Therefore, teach us well.

12. Satthā sotāre saccāni bodhento gāmā gāmaṃ nagarā nagaraṃ vicarati.

teacher / to the hearers / truths / making known / from village / to village / from city / to city / wanders
From village to village, from city to city, the teacher wanders making the truths known to listeners.

13. Tesaṃ raṭṭhe dhitimante netāre na passāma.

their / in country / courageous / leaders / (we) do not see
We do not see the courageous leaders in their country.

14. Mātari ca pitari ca ādarena mayhaṃ bhattā attano dhanena mahantaṃ gharaṃ kārāpetvā te tattha
vasāpesi.

towards mother and / towards father and / with care / my / husband / own / with wealth / big / house /
caused to be built / them / there / caused to live

With care towards mother and father, my husband got the big house built with his own money and got them
to live there.

***Namo + atthu = namatthu. atthu** → Benedictive mood 3rd person singular of **asa** (to be).

Exercise 18-B Translate into Pāli.

1. Talkers are not always doers.

vattāro / na honti / sadā / kattāro

Vattāro kattāro sadā na honti.

2. The leaders are not always conquerors.

netāro / na honti / sadā / jetāro

Netāro jetāro sadā na honti.

3. My father taught my brother well and made him a leader of the country.

mama / pitā / uggaṇhāpetvā / me / bhātaraṃ / sādhuṃ / kāresi / (taṃ) / netāraṃ / raṭṭhassa

Mama pitā me bhātaraṃ sādhuṃ uggaṇhāpetvā raṭṭhassa netāraṃ kāresi.

4. I made my mother give alms to the disciples of the Teacher.

ahaṃ / me / mātaraṃ / dāpayāmi / dānaṃ / sāvakaṇaṃ / satthussa

Ahaṃ me mātaraṃ satthussa sāvakaṇaṃ dānaṃ dāpayāmi.

5. My nephew is reading the letter sent by his father.

mayhaṃ / nattā / vāceti / lekhaṇaṃ / pesitaṃ / tassa / pitarā

Mayhaṃ nattā tassa pitarā pesitaṃ lekhaṇaṃ vāceti.

6. Virtuous daughters cause their husbands to treat their mothers and fathers well.

guṇavantā / dhītaraṃ / tāsānaṃ / bhattāro / saṅgaṇhāpenti / tāsānaṃ / pitaraṃ ca / mātaraṃ ca / sādhuṃ

Guṇavantā dhītaraṃ tāsānaṃ pitaraṃ ca mātaraṃ ca tāsānaṃ bhattāro sādhuṃ saṅgaṇhāpenti.

7. Daily my father and mother cultivate good-will towards all beings and advise us also to do likewise.

sabbadā / amhaṃ / pitā ca / mātā ca / katvā / mettaṃ / sabbesu / sattesu / ovaḍanti / amhe / api / kātuṃ / tathā

Sabbadā amhaṃ pitā ca mātā ca sabbesu sattesu mettaṃ katvā amhepi tathā kātuṃ ovaḍanti.

8. Of my two brothers one is a talker and the other is a doer.

mamaṃ / dvīsu / bhātusu / eko / hoti / vattā / aparō / hoti / kattā

Mamaṃ dvīsu bhātusu eko vattā hoti aparō kattā hoti.

9. I do not cause my servants to give food to my husband.

ahaṃ / na dāpemi / (me) / dāse / āhāraṃ / me / bhattu

Ahaṃ me bhattu āhāraṃ dāse na dāpemi.

10. Let the Teacher cause the monks to preach the Doctrine. There will be knowers.

satthā / desāpetu / bhikkhūbhi / Dhammaṃ / Bhavissanti / ñātāro

Satthā bhikkhūbhi Dhammaṃ desāpetu. Ñātāro bhavissanti.

They will understand the Truth and make others realise their Deliverance.

te / bujjhitvā / Dhammaṃ / bodhessanti / apare / tesaṃ / muttiṃ

Te Dhammaṃ bujjhitvā apare tesaṃ muttiṃ bodhessanti.

11. Our fathers made our brothers cut the trees in the garden.

amhākaṃ / pitā / chindentī / amhākaṃ / bhātaro / rukkhe / ārāme

Amhākaṃ pitā amhākaṃ bhātaro ārāme rukkhe chindentī.

12. The conquerors caused the people to erect a large hall in the kingdom.

jetāro / kāresuṃ / purise / ekaṃ / mahantaṃ / sālaṃ / raṭṭhe

Jetāro purise raṭṭhe ekaṃ mahantaṃ sālaṃ kāresuṃ.

13. Daughters, you should not do evil, nor cause others to do evil.

dhītaro / tumhe / na kareyyātha / pāpaṃ / eva / na kārāpeyyātha / (paraṃ) / (kātuṃ) / (pāpaṃ)

Dhītaro, tumhe pāpaṃ neva kareyyātha na kārāpeyyātha.

14. The monks should neither dig the ground nor cause others to dig the ground.

bhikkhavo / na khaṇeyyūṃ / bhūmiṃ / eva / na khaṇāpeyyūṃ / (paraṃ) / (khaṇituṃ) / (bhūmiṃ)

Bhikkhavo bhūmiṃ neva khaṇeyyūṃ na khaṇāpeyyūṃ.

Exercise 19-A Translate into English.

1. “Etad avoca satthā.” (etaṃ + avoca = etad avoca)

this / spoke / teacher

“This the teacher spoke.”

2. “Bhagavā etaṃ āha.”

the Blessed One / this / spoke

“The Blessed One spoke this.”

3. “Idamavoca* Bhagavā.”

this / spoke / the Blessed One

“This the Blessed One spoke.”

4. “Ācariyā evaṃ āha.”

teachers / thus / spoke

“The teachers spoke thus.”

5. “Atthaṃ hi nātho saraṇaṃ avoca.”

meaning / indeed / lord / refuge / spoke

“The meaning (is) truly the refuge”, spoke the Lord.

6. “Satthā taṃ itthiṃ āha - etissā tava puttaṃ dehī’ti.”

teacher / to that / to the woman / said / to her / your / son / give

“The teacher said to that woman: ‘Give your son to her.’ “

7. Eko go tamasi khettaṃ agamā.

one / bull / in darkness / to the field / went

One bull went to the field in darkness.

8. Vayasā ahaṃ pañca vīsati vassāni.

by age / I / twenty five / years

I am twenty five years of age.

9. “Manasā saṃvaro sādhu.”

with mind / restraint / good

“Restraint of the mind is good.”

10. “Taṃ sādhukaṃ suṇāhi, manasi karohi.”

it / well / hear / on mind / work

“Listen well (and) pay attention.”

11. Amhākaṃ sattuno pāde mayaṃ sirasā avandamhā.

our / teacher's / at foot / we / with head / paid homage

We paid homage at our teacher's foot with (our) head.

12. Tava vacasā vā manasā vā mā kiñci pāpakaṃ kammaṃ karohi.

your / with word / or / with mind / or / do not / any / wicked / deed / do!

Do not do any wicked deed with your word(s) or mind.

13. Ayaṃ nāvā ayasā katā.

this / ship / with iron / was built

This ship was built with iron.

14. Satta ahāni mayam kiñcapi āhāraṃ na abhuñjamhā.

seven / throughout days / we / any-at all / food / did not eat

We did not eat any food at all for seven days.

15. Mayhaṃ bhātā gonaṃ tiṇaṃ adā.

my / brother / to bulls / grass / gave

My brother gave grass to the bulls.

***idaṃ + avoca = Idamavoca**

Exercise 19-B Translate into Pāli.

1. There is no dust in this street.

natthi / rajaṃ / imāyaṃ / visikhāyaṃ

Imāyaṃ visikhāyaṃ rajaṃ natthi.

2. The consent of the sick monks should be taken.

chandā / gīlānānaṃ / bhikkhūnaṃ / gahetabbā

Gīlānānaṃ bhikkhūnaṃ chandā gahetabbā.

3. Fathers carry their sons on their shoulders.

pitaro / haranti / tesaṃ / putte / tesaṃ / uresu

Pitaro (tesaṃ) uresu tesaṃ putte haranti.

4. My father is 45 years of age.

mayhaṃ / pitā / pañca-cattālīsati / vassāni / vayasā

Vayasā mayhaṃ pitā pañca-cattālīsati vassāni.

5. The World was in darkness for four days.

loko / ahesuṃ / tame / cattāro / ahāni

Loko cattāro ahāni tame ahesuṃ.

6. We should purify our own mind.

mayhaṃ / visujjhāpenti / amhākaṃ / attānaṃ / manāni

Mayhaṃ (amhākaṃ) attānaṃ manāni visujjhāpenti.

7. A fruit from the tree fell on my head.

ekaṃ / phalaṃ / rukkhamaṃ / pati / mayhaṃ / sirasi

Ekaṃ phalaṃ rukkhamaṃ mayhaṃ sirasi pati.

8. The farmers caused their sons to give grass to the cattle and went to the city.

kassakā / dāpetvā / tesaṃ / putte / tiṇaṃ / gavaṃ / agamiṃsu / nagaraṃ

Tesaṃ putte gavaṃ tiṇaṃ dāpetvā kassakā nagaraṃ agamiṃsu.

9. People revere him on account of his asceticism.

manussā / pūjenti / taṃ / tassa / tapaso

Manussā (tassa) tapaso taṃ pūjenti.

10. In glory may you shine like the moon.

yasā / tvaṃ / dippāhi / viya / cando

Yasā cando viya (tvaṃ) dippāhi.

11. The king by his majesty conquered all the people.

rājā / tassa / tejā / jinī / sabbe / manusse

Rājā (tassa) tejā sabbe manusse jinī.

12. They have no anger in their minds.

te / natthi / kodho / tesaṃ / manesu

(Te) tesaṃ manesu kodho natthi.

13. The cattle do not drink the water of this lake.

gāvo / na pibanti / udakaṃ / imassa / sarassa

Gāvo imassa sarassa udakaṃ na pibanti.

14. There is no essence in this milk.

natthi / ojaṃ / imasmiṃ / payasmiṃ

Imasmiṃ payasmiṃ ojaṃ natthi.

Exercise 20-A Translate into English.

1. “Sabbadānaṃ dhammadānaṃ jināti.”

all gifts / gift of truth / surpasses

“The gift of truth surpasses all gifts.”

2. “Ahaṃ te saddhiṃ puttadhītūhi dāsī bhavissāmi.”

I / with you / by sons and daughters / maid-servant / will become

“I, with you, will become a maid-servant, by•with sons and daughters.”

3. “Tisaraṇena saddhiṃ pañcasīlaṃ detha me bhante.”

with three-fold refuge / five-fold precept / may give / to me / Rev. Sirs

“Rev. Sirs, may you give the five-fold precept with the three-fold refuge to me.”

4. “Itipi so Bhagavā ahaṃ, sammā-sambuddho,... satthā devamanussānaṃ...”

indeed-just so / such / the Blessed One / exalted / Fully Enlightened One / teacher / of gods and men

“Indeed so, such (is) the Blessed One, exalted, the Fully Enlightened One,... teacher of gods and men...”

5. “Mātāpitā disā pubbā, ācariyā dakkhiṇā disā.”

mother and father / direction / eastern / teachers / south / direction

“Mother and father: eastern direction, teachers: southern direction.

6. Paralokaṃ gacchantaṃ puttadhītaro vā bhātaro vā hatthigavāssaṃ vā na anugacchanti.

to the the other world / going / sons and daughters or / brothers or / elephants, cattle and horses or / do not follow

Sons and daughters, or brothers, or elephants, cattle and horses, do not follow one going to the other world.

7. Eko taruṇavejjo vejjakammaṃ karonto gāmanagaresu vicarati.

certain / young doctor / medical work / doing / in villages and cities / wanders

A certain young doctor wanders in cities and villages performing medical work.

8. Dāraḍārikāyo tesāṃ mātāpitunnaṃ ovāde ṭhatvā kiñcīpi pāpakammaṃ na karonti.

boys and girls / their / parents' / advice(s) / having heeded / any-at all / evil deeds / do not do

The children heed their parents' advice and do not do any evil deeds at all.

9. Sītodakaṃ vā uṇhodakaṃ vā āhara.

either cold water / or hot water / bring!

Bring either cold water or hot water!

10. Amhākaṃ Buddhho pana pubbe Sumedhapaṇḍito nāma ahoṣi.

our / Buddha / but / in former life / Sumedha the wise / by name / was

Our Buddha was but (known as) Sumedha the wise in (his) former life.

11. Sattasu dhanesu saddhādhanam pana paṭhamam, sīladhanam dutiyam, paññādhanam sattamam.

among seven / among wealth(s) / wealth of faith / yet / first / wealth of virtue / second / wealth of knowledge / seventh

Among the seven wealth(s), the wealth of faith (is) yet the first, the wealth of virtue (is) second, the wealth of knowledge (is) seventh.

12. Dvipadesu vā catuppadesu vā sadā mettacittena vasitabbam.
towards bipeds or / towards quadrupeds or / always / heart of loving kindness / one should live
One should always live with a heart of loving kindness towards bipeds and quadrupeds.

13. Aham khīṇāsava vā na diṭṭhapubbo, satthudhammam vā na sutapubbo.
I / saints or / not seen before / teacher's doctrine or / not heard before
I have never before seen saints or heard the doctrine of the teacher.

14. Itthipurisā sukhadukkham bhuñjamānā tibhave vicaranti.
men and women / pain and pleasure / experiencing / three-fold existence / wander
Men and women experiencing pain and pleasure wander in the three-fold existence.

15. Amaccaputtā rājabhayena mahāpāsādato nikkhamiṃsu.
minister's sons / with fear from king / from great palace / left
The minister's sons, fearing the king, left the great palace.

16. Mayham antevāsikesu dve brahmacārino saddhācetasā Buddhadesitam dhammam sutvā
samaṇadhammam katvā diṭṭhadhammā ahesum.
my / among pupils / two / ones who lead the holy life / with a heart of faith / preached by the Buddha /
doctrine / having heard / duties of a monk / having done / ones who realised the truth / were
Two, among my students, leading a holy life with a heart of faith, having heard the doctrine preached by the
Buddha and carried out the duties of a monk, had realized the truth.

Exercise 20-B Translate into Pāli.

1. The boys and girls are studying diligently.

dārakadārikāyo / uggaṇhanti / appamādena

Dārakadārikāyo appamādena uggaṇhanti.

2. The monks and nuns heard the Teacher's Doctrine and gained their Deliverance.

bhikkhubhikkhuniyo / sutvā / satthudhammaṃ / labhiṃsu / tesam / muttiṃ

Bhikkhubhikkhuniyo satthudhammaṃ sutvā tesam muttiṃ labhiṃsu.

3. Sons and daughters should respect their parents.

puttadhītaro / pūjeyyūṃ / tesam / mātāpitāro

Puttadhītaro tesam mātāpitāro pūjeyyūṃ.

4. Little children wash their hands and feet with hot water.

taruṇadārakā / dhovanti / (tesam) / hatthapāde / uṇhodakena

Taruṇadārakā uṇhodakena hatthapāde dhovanti.

5. O young men! You should not associate with evil friends.

taruṇapurisā / tumhe / na bhajeyyātha / pāpamittehi saddhiṃ

Tumhe taruṇapurisā pāpamittehi saddhiṃ na bhajeyyātha.

6. Sun and Moon shine in the sky.

candasuriyā / dippanti / ākāse

Candasuriyā ākāse dippanti.

7. My brother's son is a pupil in a village-school.

mayhaṃ / bhātussa / putto / hoti / antevāsiko / gāmapāṭhasālāyaṃ

Mayhaṃ bhātussa putto gāmapāṭhasālāyaṃ antevāsiko hoti.

8. Great beings are born amongst men for the good of the world.

mahāsattā / uppajjanti / purisesu / atthāya / lokassa

Mahāsattā lokassa atthāya purisesu uppajjanti.

9. In this vessel is well-water and in that is sea-water.

etasmim / ghaṭasmim / atthi / kūpodakaṃ / tasmim / atthi / samuddodakaṃ

Etasmim ghaṭasmim kūpodakaṃ tasmim samuddodakaṃ atthi.

10. The lion is the king of the quadrupeds.

siho / hoti / rājā / catuppadānaṃ

Siho catuppadānaṃ rājā hoti.

11. His pupils gave the three Refuges and the eight precepts to the male and female devotees.

tassa / antevāsikā / adaṃsu / tisaraṇaṃ ca / aṭṭhasīlaṃ ca / upāsakopāsikānaṃ

Tassa antevāsikā upāsakopāsikānaṃ tisaraṇaṃ ca aṭṭhasīlaṃ ca adaṃsu.

12. These chairs and beds were washed by the servants and maid-servants today.

etāni / mañcapīṭhāni / dhovitāni / dāsadāsīhi / ajja

Etāni mañcapīṭhāni ajja dāsadāsīhi dhovitāni.

13. May I understand the four-fold Truth preached by the Buddha and be a Desireless One!
ahaṃ / bujjhitvā / catusaccaṃ / desitaṃ / Buddhena / bhavāmi / nittaṇho
(Ahaṃ) Buddhena desitaṃ catusaccaṃ bujjhitvā nittaṇho bhavāmi.

14. There is no fear of death to the Saints.
na atthi / maccubhayaṃ / arahantānaṃ
Arahantānaṃ maccubhayaṃ na atthi.

15. Never before have I seen white elephants or blue horses.
setahatthayo vā / nīlassā vā / na diṭṭhapubbā / mayā
Setahatthayo vā nīlassā vā na mayā diṭṭhapubbā.
(Lit: White elephants or blue horses are not seen before by me.)

16. By this gift of Truth may I be an all-knowing Buddha!
iminā / Dhammādānena / ahaṃ / bhavāmi / Sabbaññubuddho
(Ahaṃ) iminā Dhammādānena Sabbaññubuddho bhavāmi!

Exercise 21-A Translate into English.

1. “Mā nivatta abhikkama.”

do not / turn back / go forward

“Do not turn back, go forward.”

2. Puttadhītūhi mātāpitaro yathāsatti saṅgaṇhetabbā.

sons and daughters / mothers and fathers / according to their abilities / should be treated

Parents should be treated by (their) sons and daughters according to their abilities.

3. Idhāgacchatha, bhikkhavo, yathāvuḍḍhaṃ vandatha. (yathāvuḍḍhaṃ = yathāvuḍḍhaṃ)

here-come / monks / according to seniority / pay respect

Come here, monks, pay (your) respect according to seniority.

4. Sacepi dujjanā yāvajīvaṃ sujane bhajeyyumaṃ tesamaṃ kocipi attho na bhaveyya.

if-even / evil ones / till life lasts / good men / should associate / to them / any-at all / good / should not be

Even if the evil ones should associate (with) the good men for life, (it) should not be (of) any good to them at all.

5. Sudesitaṃ Buddhadhammaṃ uggaṇhāmi yathābalaṃ.

well-preached / Buddha's doctrine / (I) learn / according to strength

I learn the well-preached doctrine of the Buddha according to my strength.

6. Sabbe devamanussā manussaloke vā devaloke vā yathākammaṃ uppajjanti.

all / gods and men / human world or / heavenly world or / according to deeds / are born

All gods and men are born in the human world or the heavenly world according to deeds.

7. Tāvāhaṃ Pāḷibhāsaṃ uggaṇhāmi. Api ca kho pana tassa bhāsāya paṭilekhaṇaṃ likhitaṃ vāyamāmi.

still-I / Pāḷi language / learn / nevertheless / his / in language / letter in reply / to write / strive-I

(I) still learn the Pāḷi language. Nevertheless, (I) strive to write a letter in reply in his language.

8. Tassantevāsikā gāmaṇigamesu vicaritvā suriyodaye nagaraṃ sampāpuṇiṃsu.

his-pupils / in villages and market towns / having wandered / at sunrise / [at] city / arrived

His pupils, having wandered in villages and hamlets, reached the city at sunrise.

9. Senāpatiputto anupubbenā tassa raṭṭhe senāpati aho.

general's son / in course of time / his / in country / general / became

In the course of time, the general's son became the general in his country.

10. “Iti hetamaṃ vijānāhi paṭhamo so parābhavo.”

thus / indeed-this / learn! / first / he / defeat

Thus, learn this indeed: it is the first failure! Alt: “Know that to be so indeed: that is the first failure.”

11. Duranubodhaṃ abhidhammaṃ yathābalaṃ paṇḍitā-sotūnaṃ desetaṃ vaṭṭati.

difficult to understand / higher Doctrine / according to strength / to wise hearers / to preach / it is fit

It is fit to preach to the wise hearers according to (their) strength the higher Doctrine (which is) difficult to understand.

12. Uparājā paṭirājānaṃ abhibhavituṃ upanagaraṃ gato.
viceroy / hostile kings / to overcome / to the suburb / is gone
The viceroy is gone to the suburb to overcome the hostile kings.

13. Sattasattāhaṃ so nirāhārova vane vasi.
seven-seven-day / he / without food-so / in forest / lived
So he lived seven weeks in the forest without food.

14. Mahāseṭṭhino corabhayena yathāsukhaṃ na supiṃsu.
multimillionaires / with fear from thief / comfortably / did not sleep
Having fear of the thief, the multimillionaires did not sleep comfortably.

15. “Attā hi kira duddamo.”
self / indeed / truly / difficult to tame
“Indeed self truly (is) difficult to tame.”

Exercise 21-B Translate into Pāḷi.

1. The viceroy became the king in due course.

uparājā / bhavi / rājā / anupubbaṃ

Uparājā yathākkamena rājā bhavi.

2. You should sit according to seniority.

tumhe / nisīdeyyātha / yathāvuḍḍhaṃ

Tumhe yathāvuḍḍhaṃ nisīdeyyātha.

3. Just when the sun had set they in due course arrived in the suburb.

suriyatthaṅgateyeva / te / anupubbaṃ / sampāpuṇiṃsu / upanagaram

Suriyatthaṅgateyeva anupubbaṃ te upanagaram sampāpuṇiṃsu.

4. Husbands should treat their wives and children according to their might.

bhattaro / saṅgaṇheyyum / (tesaṃ) / dārakabhariyāyo ca / yathāsatti

Bhattaro dārakabhariyāyo yathāsatti saṅgaṇheyyum. Alt: Bhattaro puttadārā yathāsatti saṅgaṇheyyum.

(puttadāra = wife and children (family); puttadārā = families)

5. Good men and bad men do not always come together.

sujanā ca / dujjanā ca / sadā / na samāgacchanti

Sadā sujanā ca dujjanā ca na samāgacchanti.

6. I shall try to be a celibate as long as I live.

ahaṃ / vāyameyyāmi / bhavitum / brahmacārī / yāvajīvam

Ahaṃ yāvajīvaṃ brahmacārī bhavituṃ vāyameyyāmi.

7. It is not right to sleep after meals as one wishes.

na vaṭṭati / sottuṃ / pacchābhattaṃ / yāvadatthaṃ

Yāvadattham pacchābhattam sottum na vaṭṭati.

8. He is yet studying the Higher Doctrine. Nevertheless he will try to teach it according to his strength.

so / tāva / uggaṇhati / abhidhammaṃ / api ca kho pana / so / vāyamissati / uggaṇhāpetum / taṃ / yathābalaṃ

Tāva so abhidhammaṃ uggaṇḥati. Api ca kho pana, (so) yathābalaṃ (taṃ) uggaṇhāpetuṃ vāyamissati.

9. Boys, I shall question you now. You must give answers according to order.

dārakā / ahaṃ / pucchāmi / tumhe / idāni / tumhe / paṭivadeyyātha / yathākkamaṃ

Ahaṃ dārakā idāni tumhe pucchāmi. Tumhe yathākkamaṃ paṭivadeyyātha.

10. Pupils follow their teachers according to their ability.

antevāsikā / anugacchanti / (tesaṃ) / satthāro / yathāsatti

Antevāsikā yathāsatti satthāro anugacchanti.

11. Take as much as you require and go away from this home.

gahetvā / yāvadattham / nikkhamāhi / imamhā / gharamhā

(Tvam) yāvadattham gahetvā imamhā gharamhā nikkhamāhi.

12. It is not right for good men to look down upon bad men and women.

na vaṭṭati / sujanā / avamaññitum / asādhū / naranāriyo

Sujanā asādhū naranāriyo avamaññitum na vaṭṭati.

13. The mind is indeed difficult to tame. The wise nevertheless overcome it by degrees.

mano / kira / hi / duddamo / paṇḍitā / api ca kho pana / atigacchanti / (taṃ) / anupubbaṃ

Mano hi kira duddamo. Api ca kho pana paṇḍitā anupubbaṃ atigacchanti.

(Manā can be either masculine or neuter. If masculine: Mano hi... If neuter: Manam hi...)

14. When the moon arises darkness disappears.

candodaye / tamo / antaradhāyati

Candodaye tamo antaradhāyati.

15. Healthy people do not eat and sleep as much as they like.

nīrogā / na bhuñjanti / na supanti / yāvadatthaṃ

Nīrogā yāvadatthaṃ na bhuñjanti yāvadatthaṃ na supanti.

Exercise 22-A Translate into English.

1. “Rājā bhavatu dhammiko.”

king / may...be / righteous

“May the king be righteous.”

2. “Socati puttehi puttimā.” (the word “puttimā” is nominative, inflected like *guṇavā*)

grieves / because of sons / he who has sons

He who has sons grieves because of the sons.

3. Tava paṇḍiccena mama kiṃ payojanaṃ?

your / with wisdom / to me / what / use

Of what use is your wisdom to me?

4. Ahaṃ mama mātāpitaraṃ (original sentence has *mātāpitare*) sadā dvikkhattuṃ vandāmi.

I / my / mother and father / always / twice / pay respect

I always greet my mother and father twice.

5. Manussattampi labhivā kasmā tumhe puññaṃ na karotha?

manhood-too / having obtained / why / you / good / do not do

Having also obtained the human state, why do you not do good?

6. Eso saddho dāyako sabbadā sīlaṃ sammā rakkhati.

this / faithful / supporter / everyday / precepts / properly / observes

This faithful supporter observes the precepts properly everyday.

7. Sabbesu devamanussesu sammāsambuddho pana seṭṭho hoti.

among all / among gods and men / fully enlightened one / but / best / is

But the Fully Enlightened One is the best among all gods and men.

8. Imesaṃ dvinnaṃ sāvakaṇaṃ ayaṃ pana jeyyo seyyo ca hoti.

of these / of two / of disciples / this / however / older / better / and / is

However, of these two disciples, this is older and better.

9. Tasmim āpaṇe vāṇijo dārumayabhaṇḍāni na vikkiṇāti.

in that / in shop / merchant / wooden goods / does not sell

The merchant in that shop does not sell wooden goods.

10. Yo saddho vā pañño vā yaṃ yaṃ desaṃ gacchati so tattheva pūjito hoti.

which / faithful or / wise or / whichever / place / goes / he / there-just / venerated / is

Whichever place that the faithful or the wise goes, he is venerated right there.

11. Mahārañño kaniṭṭhaputto imasmim ratṭhe seṭṭharājabhaṇḍāgāriko hoti.

great king's / youngest son / in this / in country / chief treasurer of the king / is

The youngest son of the great king is the chief treasurer of the king in this country.

12. Amhākaṃ antevāsikānaṃ kaṇiyo pana venayiko, kaniṭṭho pana ābhidhammiko.

our / of students / younger / but (is) / one who studies Vinaya / youngest / but (is) / one who studies Abhidhamma

The younger of our pupils studies the Vinaya while the youngest studies the Abhidhamma.

13. Lokiyajānā puñṇapāpaṃ katvā sugatiduggatīsu uppajjitvā bahudhā kāyikasukhadukkhāṃ bhuñjanti.

worldlings / good and bad / having done / happy and evil states / having been born / in many ways / bodily happiness and pain / partake

The worldlings, having done good and bad, are born in happy and evil states and partake in physical happiness and pain in many ways.

14. “Tesaṃ saccena sīlena - khantimettabalenaca, tepi tvaṃ anurakkhantu - ārogyena sukhena ca.”

their / by truth / by virtue / and by power of patience and loving kindness / they-so / you / may...protect / with health / with happiness / and

“By their truth and virtue - And by the power of patience and loving kindness, may they so protect you - In health and happiness.”

Exercise 22-B Translate into Pāli.

1. What is the good of your manhood if you do no good to others?

kiṃ / atthaṃ / tava / manussattassa / sace / tvaṃ / na kareyyāsi / puññaṃ / aññesaṃ
Sace tvaṃ puññaṃ aññesaṃ na kareyyāsi, kiṃ tava manussattassa atthaṃ?

2. Every bodily deed is mind-made.

sabbaṃ / kāyikakammaṃ / hoti / manomayaṃ
Sabbaṃ kāyikakammaṃ manomayaṃ hoti.

3. His eldest brother is the most virtuous boy in the school.

tassa / jeṭṭhabhātā / hoti / guṇiṭṭhadārako / pāṭhasālāya
Tassa jeṭṭhabhātā pāṭhasālāya guṇiṭṭhadārako hoti.

4. The great multitude sat in the hall in different ways.

mahajanatā / nisīdi / sālāyaṃ / bahudhā
Mahajanatā sālāyaṃ bahudhā nisīdi.

5. Health is the best wealth.

ārogyaṃ / hoti / seṭṭhadhanaṃ
Ārogyaṃ seṭṭhadhanaṃ hoti. Alt: Ārogyaṃ paramadhanaṃ.

6. It is a Buddha who understands the nature of a Buddha in every way.

so / hoti / Buddho / yo / bujjhati / Buddhadhammataṃ / sabbathā
Yo sabbathā Buddhadhammataṃ bujjhati so Buddho hoti.

7. I went to see the treasurer several times.

ahaṃ / agamiṃ / passituṃ / bhaṇḍāgārikaṃ / bahukkhattuṃ
Ahaṃ bhaṇḍāgārikaṃ bahukkhattuṃ passituṃ agamiṃ.

8. All ships are not made of iron.

sabbā / nāvā / na honti / ayomayā
Sabbā nāvā ayomayā na honti.

9. What is the use of worldly goods to monks and nuns?

kiṃ / payojanaṃ / lokiyabhaṇḍehi / bhikkhubhikkhunīnaṃ
Kiṃ payojanaṃ bhikkhubhikkhunīnaṃ lokiyabhaṇḍehi?

10. He advised me in every way to strive to attain Buddhahood.

so / ovadi / maṃ / sabbaso / parakkamituṃ / adhigantuṃ / Buddhabhāvaṃ
So Buddhabhāvaṃ adhigantuṃ parakkamituṃ maṃ sabbaso ovadi.

11. Twice I wrote to him, but he did not send a reply even once.

dvikkhattuṃ / ahaṃ / likhiṃ / tassa / pana / so / na pesesi / patilekhanam / eva / ekakkhattuṃ
Ahaṃ tassa dvikkhattuṃ likhiṃ, so pana patilekhanam ekakkhattuṃ na pesesi.

12. My youngest brother is the wisest of all.

amhaṃ / kaniṭṭhabhātā / hoti / medhiṭṭho / sabbesu
Amhaṃ kaniṭṭhabhātā sabbesu medhiṭṭho hoti.

13. The righteous and wise men are very few.
dhammikā / ca / medhāvino / (santi) / katipayā
Dhammikā ca medhāvino ca katipayā.

14. Wooden beds are better than iron beds (uUse the Ablative case).
dārumayamañcā / sundaratarā / ayomayamañcehi
Dārumayamañcā ayomayamañcehi sundaratarā.

Exercise 23-A Translate into English.

1. “Kiṃ dado balado hoti - kiṃ dado hoti vaṇṇado? Kiṃ dado sukhado hoti - kiṃ dado hoti cakkhudo?”
what / giver / giver of strength / what / giver / is / giver of beauty / what / giver / giver of ease / is / what / giver / is / giver of vision
“What giver is a giver of strength, what giver is a giver of beauty? What giver is a giver of ease, what giver is a giver of vision?”

2. “Annado balado hoti - vatthado hoti vaṇṇado.
a giver of food / a giver of strength / is / a giver of clothes / is / a giver of beauty
A giver of food is a giver of strength, a giver of clothes is a giver of beauty.
Alt: Who gives food gives strength; who gives clothing, gives beauty.

Yānado sukhado hoti - dīpado hoti cakkhudo.”
a giver of vehicle / a giver of ease / is / a giver of lamp / is / a giver of vision
A giver of vehicle is a giver of ease, a giver of light is a giver of vision.
Alt: Who provides vehicle provides ease; who gives light, gives vision.

3. Maggo atthi maggiko natthi, gamanaṃ atthi gamako natthi, kammaṃ atthi kāraṃ natthi.
path / is / traveller / is not / going / is / goer / is not / deed / is / doer / is not
There is a path but not a traveller, there is a journey but not a voyager, there is a deed but not a doer.

4. “Dhammapīti sukhaṃ seti.”
he who drinks the Dhamma / is at ease
He who rejoices in the Dhamma is at ease.

5. “Dhammacārī sukhaṃ seti - asmiṃ loke paramhi ca.”
he who acts righteously / is happy / in this / in world / in other / and
The Dhammafarrer lives happily, in this world and the next.

6. “Sabbapāpassa akaraṇaṃ.”
of all evil / not doing
“Not doing of all evil.” Alt: “Not to do any evil.”

7. “Pāpānaṃ akaraṇaṃ sukhaṃ.”
evil / not doing / happiness
“Not doing evil (is) happiness.” Alt: “(It is) happy not to do evil.”

8. “Sabbadānaṃ dhammadānaṃ jināti, sabbāṃ rasaṃ dhammarasaṃ jināti,
all gifts / gift of truth / surpasses / all / taste(s) / taste of truth / surpasses
“The gift of truth surpasses all gifts, the taste of truth surpasses all flavours.

Sabbāṃ ratiṃ dhammaratiṃ jināti, taṇhakkhayo sabbadukkhāṃ janāti.”
all / attachment(s) / rejoice of truth / surpasses / one who has destroyed craving / all suffering(s) / overcomes
The rejoice of truth surpasses all attachments, he who has destroyed craving overcomes all sufferings.”

9. Yo sāvako kāyena vā vācāya vā cetasā vā kiñcīpi pāpaṃ kammaṃ na karoti so hoti Dhammadharo, Dhammavādī.

who / disciple / with body or / with speech or / with mind or / any-at all / evil / deed / does not do / he / is / one versed in the Dhamma / one who is in the habit of expounding the Dhamma

The disciple who does not do any evil deed at all, either by deed, word or thought, he is versed in the Dhamma, he is in the habit of expounding the Dhamma.

10. Tava thutiyā me payojanaṃ natthi.

your / of praise / to me / use / there is not

Your praise is of no use to me. Alt: There is no use of your praise to me.

11. Saccavādino sadā pūjanīyā honti.

truthful ones / always / worthy of offering / are

The truthful ones are always worthy of offering.

12. Sampattivipattīsu akampanacitto hohi.

amidst prosperity and misfortune / unshaken in mind / be

Amidst prosperity and misfortune, be unshaken in mind.

13. Sādhūsīlī sāvakā dhammasavanatthāya gantukāmā nagarato (ablative!) nikkhamiṃsu.

good-natured / disciples / for the purpose of hearing the Dhamma / wishing to go / city / left

Wishing to go to hear the Dhamma, the good-natured disciples left the city.

14. Bhāsanadārakā paṇḍitehi gārayhā honti.

garrulous children / by wise men / blamable / are

Talkative children are blamable by wise men.

Exercise 23-B Translate into Pāli.

1. By the destruction of lust, hatred and ignorance one obtains deliverance.

Khayena / rāga-dosa-moha / so / labhati / muttiṃ

So rāga-dosa-mohakkhayena muttiṃ labhati.

2. This potter is making iron vessels.

ayaṃ / kumbhakhāro / karoti / ayomayaghaṭe

Ayaṃ kumbhakhāro ayomayaghaṭe karoti.

3. Evil-doers and well-doers should be known by their actions.

pāpakārino ca / puññakārino ca / ñātabbā / (tesaṃ) / kammehi

Pāpakārino ca puññakārino ca kammehi ñātabbā.

4. The expounders of the Doctrine should be revered by all.

dhammavādino / pūjetabbā / sabbehi

Dhammavādino sabbehi pūjetabbā.

5. Of what use is his praise to the disciples.

kiṃ / payojanaṃ / tassa / vaṇṇena / sāvakānaṃ

Tassa vaṇṇena sāvakānaṃ kiṃ payojanaṃ?

6. I do not know his going or coming.

ahaṃ / na jānāmi / tassa / gamanāgamaṇaṃ

Ahaṃ tassa gamanāgamaṇaṃ na jānāmi.

7. There is medicine for bodily diseases but not for mental diseases.

atthi / osadhaṃ / kāyārogassa / na ca / mānasikarogassa

Osadhaṃ kāyārogassa na ca mānasikarogassa atthi.

8. The coach-builder wishing to make a cart felled the tallest tree in his garden.

rathakāro / kattukāmo / sakaṭaṃ / pātesi / uccitṭharukkhaṃ / (tassa) / ārāme

Sakaṭaṃ kattukāmo rathakāro ārāme uccitṭharukkhaṃ pātesi.

9. Who knows that our death will come tomorrow?

ko / jānāti / amhākaṃ / maccu / āgamissati / suve

Ko jānāti 'suve amhākaṃ maccu āgamissatī'ti?

10. By his gait I know that he is a good-natured person.

(tassa) / gatiyā / ahaṃ / jānāmi / so / hoti / sādhusālī

Gatiyā ahaṃ 'so sādhusālī hotī'ti jānāmi.

11. The speech of truthful persons should be heard.

vādo / saccavādino / suṇeyya

Saccavādino vādo suṇeyya.

12. This garland-maker is not an evil-doer.

ayaṃ / mālākāro / na hoti / pāpakārī

Ayaṃ mālākāro pāpakārī na hoti.

13. No evil action should be done in thought, word, or deed by expounders of Truth.

pāpakammaṃ / na kareyya / cetasā vā / vācāya vā / kāyena vā / Dhammavādībhi

Pāpakammaṃ Dhammavādībhi kāyena vā vācāya vā cetasā vā na kareyya.

14. The supporters wishing to go to hear the Doctrine approached the disciples who were revered by them.

dāyakā / gantukāmā / dhammasavaṇatthāya / upasaṅkamiṃsu / sāvake / pūjita / tehi

Dāyakā dhammasavaṇatthāya gantukāmā tehi pūjita-sāvake upasaṅkamiṃsu.

Passage 1: Buddheniyā Vatthu (Story of Buddheni) - Source: Rasavāhinī, Dhammasoṇḍaka Vagga

- a) Jambudīpe kira pubbe pāṭaliputtanagare sattāsītikoṭīnihitadhaṇaṃ ekaṃ seṭṭhikulaṃ ahosi,
b) in ancient India / it is said / in the eastern / in the city of Pāṭaliputta / deposited wealth of eighty-seven crore / one / wealthy family / there was
c) It is said, in the eastern city of Pāṭaliputta in ancient India, there was a wealthy family (with) an accrued wealth of eighty-seven crore.
- a) tassa pana seṭṭhino ekāyeva dhītā ahosi nāmena buddhenināma,
b) of this / further / of merchant / one (and) only / daughter / there was / with the name / name of Buddheni
c) Also, there was the one and only daughter of this merchant with the name called Buddheni.
- a) tassā sattavassikakāle mātāpitaro kalamakaṃsu,
b) her / at the time of seven years old / mother and father / died
c) At the age of seven, her parents died.
- a) tasmim kule sabbaṃ sāpateyyaṃ tassāyeva ahosi,
b) in that / in family / all / property / just hers / became
c) All the property in that family entirely hers.
- a) sā kira abhirūpā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā devaccharapaṭibhāgā piyāca ahosi manāpā,
b) she / you know / beautiful / lovely / with the best / with beauty of complexion / endowed with / equal of a celestial nymph / and beloved / was / charming
c) You know, endowed with the best beauty of complexion, equal of a celestial nymph, she was beautiful, lovely, charming and beloved.
- a) saddhā pasannā ratanattayamāmikā paṭivasati,
b) faithful / virtuous / devoted to the Triple Gem / lives
c) Faithful, virtuous and devoted to the Triple Gem (she) lives.
- a) tasmim pana nagare seṭṭhisenāpati-uparājādayo taṃ attano pādaparikkattaṃ kāmayaṃānā manusse pesesaṃ paṇṇākārehi saddhim,
b) in that / however / in city / merchants, generals and viceroys upcoming / her / of own / state of wife / desiring / people / sent / with presents / with
c) However, in that city, upcoming merchants, generals and governors, desiring her to be their wife, sent people with gifts.
- a) sā taṃ sutvā cintesi,
b) she / that / having heard / thought
c) Having heard that, she thought:
- a) mayhaṃ mātāpitaro sabbaṃ vibhavaṃ pahāya matā,
b) my / mother and father / all / power / having renounced / are dead
c) "My parents, who have renounced all power, are dead.
- a) mayāpi tathā gantabbaṃ,
b) for me-too / likewise / it should be gone
c) Likewise, it should be gone for me too.

- a) kiṃ me patikulena,
b) what / for me / with husband's clan
c) What (is) the husband's clan for me?
- a) kevalaṃ vittavināsāya bhavati,
b) only / for the loss of property / it is
c) Only for the loss of property it is.
- a) mayā panimaṃ dhaṇaṃ buddhasāsane-yeva nidahituṃ vaṭṭatīti cintesi,
b) by me / further-this / wealth / in the Buddhist order-just / to deposit / it is fit / thought
c) Besides, it is fit just to contribute this wealth to the Buddhist order by me,” (she) thought.
- a) cintetvā ca pana tesaṃ na mayhaṃ patikulenatthoti paṭikkhipi,
b) having thought / but / to them / not / my / good with husband's clan / rejected
c) But having thought (so), (she) rejected them, “Not good to be my husband's clan”.
- a) sā tato paṭṭhāya mahādānaṃ pavattentī samaṇabrahmaṇe santappesi.
b) she / from that time / great offering / giving / samanās and brahmins / pleased
c) From that time, making great offerings, she pleased the samanās and brahmins.
- a) Athāparabhāge eko assavāṇijako assa-vāṇijāya pubbantāparantaṃ gacchanto āgamma imasmiṃ gehe nivāsaṃ gaṇhi,
b) and then-later on / one / trader of horses / for trade of horses / from East to West / going / having come / in this / in house / shelter / took
c) And later on, one horse trader travelling from East to West came and took shelter in this house.
- a) atha so vāṇijo taṃ disvā dhītusinehaṃ paṭiṭṭhāpetvā gandhamālavatthālāṅkāradīhi tassā upakārako hutvā gamanakāle amma etesu assesu tava ruccanaṃ assaṃ gaṇhāhīti āha,
b) and then / that / trader / her / having seen / affection of daughter / having established / with perfume, garland, garment, ornament and so on / to her / one who helps / having been / at time of going / my lady / pleasing / horse / take / said
c) Then, that trader saw her, established the affection of a daughter, became one who helped her with perfume, garland, garment, ornament and so on, and at the time of going, said, “My lady, take the pleasing horse.”
- a) sāpi asse oloketvā ekaṃ sindhavapotakaṃ disvā etaṃ me dehīti āha,
b) she-just that many / horses / having examined / one / Sindh colt / having seen / this / to me / give / said
c) She examined just that many horses, and having seen one Sindh colt, said, “Give this to me.”
- a) vāṇijo amma eso sindhavapotako, appamattā hutvā paṭijaggāhīti vatvā taṃ paṭipādetvā agamāsi,
b) trader / my lady / this / Sindh colt / careful / having been / take care of / having said / it / presented / went
c) “My lady, this (is) a Sindh colt. Be careful and take care of (it),” having said, the trader presented (it) and went (away).
- a) sāpi taṃ paṭijaggamānā ākāsaḡāmibhāvaṃ ṇatvā sammā paṭijaggantī evaṃ cintesi,
b) she-and also / it / looking after / ability to fly / having known / properly / taking care of / thus / thought
c) And also, looking after it, knowing (its) ability to fly and tending to (it) well, she thought:

- a) puññākaraṇassa me sahāyo laddhoti,
b) of doing good / my / friend / obtained
c) "My friend, obtained of doing good.
- a) agatapubbāca me bhagavato sakalaṃ mārabalaṃ vidhametvā buddhabhūtassa jayamahābodhibhūmi,
b) not gone before-and / by me / of the Blessed One / entire / Mara's force / having destroyed / of the one who become the Buddha / place of victory and great enlightenment
c) The place of victory and great enlightenment, of the one who destroyed the entire Mara's force and become the Buddha, of the Blessed One, and (is) not gone before by me.
- a) yannūnāhaṃ tattha gantvā bhagavato jayamahābodhiṃ vandeyyanti
b) now then let me / there / having gone / of the Blessed One / great sacred Bodhi / should pay homage
c) Then, let me now go there and pay homage to the great sacred Bodhi (tree) of the Blessed One."
- a) cintetvā bahū rajatasuvaṇṇamālādayo kārāpetvā ekadivasaṃ assaṃ abhiruyha ākāsenā gantvā bodhimālāke ṭhatvā āgacchantu-ayyā suvaṇṇamālā pūjetuṃti ugghosesi.
b) having thought / many / garlands of silver, gold and others / having got made / one day / horse / having mounted / through sky / having gone / in the enclosure of the Bodhi tree / having stood / let ... come / noble ones / beautiful garlands / to offer / shouted
c) (she) thought, got many garlands of silver, gold and others made, mounted the horse and flew through the sky (for) one day, stood in the enclosure of the Bodhi tree, and shouted, "Let the noble ones come to offer beautiful garlands."
- a) tenettha.
b) there / now
c) There and then.
- a) Yato paṭṭhāyahaṃ buddha, sāsane suddhamānasā;
b) from which time / having started out - I / of Buddha / in teaching / from purified mind
c) From the time which I have started out in the Buddha's teaching, from a purified mind;
- a) pasannā tena saccena, mamānuggahabuddhiyā.
b) pleased / with that / with truth / with wisdom and compassion for me
c) pleased with that truth, with wisdom and compassion for me.
- a) Āgacchantu namassantu, bodhiṃ pūjentu sādhuṃ;
b) let ... come / let ... honour / Bodhi tree / let ... venerate / well
c) Let (them) come, honour and venerate well the Bodhi tree
- a) soṇṇamālāhi sambuddha, puttā ariyasāvaka.
b) with golden garlands / of the self-enlightened one / sons / noble disciples
c) with golden garlands; sons, noble disciples of the self-enlightened one.
- a) Sutvā taṃ vacanaṃ ayyā, bahū sīhaḷavāsino;
b) having heard / that / word / noble ones / many / people living in Ceylon
c) The noble ones, many are people living in Ceylon, having heard that word,
- a) āgamma nabhasā tattha, vandiṃsu ca mahiṃsu cāti.
b) having come / of the clouds / there / paid homage / and / revered / and
c) came there of the clouds, paid homage and revered (it).

- a) Tatoppabhuti sā kumārikā buddhasāsane atīva pasannā niccameva assamabhiruyha āgantvā ariyehi saddhiṃ mahābodhiṃ suvaṇṇamālāhi pūjetvā gacchati,
b) from that time / that / girl / in teaching of the Buddha / very much / pleased / always-so / having mounted the horse / having come / with the nobles / with / great Bodhi / with beautiful garlands / having venerated / goes
c) From that time, that girl, very much pleased in the teaching of the Buddha, always so mounts the horse, comes with the nobles, venerates the great Bodhi with beautiful garlands, and goes.
- a) atha pāṭaliputtanagaropavane vanacarā tassā abhiṇhaṃ gacchantiyā ca āgacchantiyā ca rūpasampattiṃ disvā ranno kathesum.
b) and then / in the wood near the city of Pāṭaliputta / foresters / her / repeatedly / of going and / of coming and / beauty / having seen / to king / reported
c) And then, foresters, having seen (her) beauty of her going and coming repeatedly in the wood near the city of Pāṭaliputta, reported to the king.
- a) Mahārāja evarūpā kumārikā assamabhiruyha āgantvā nibandhaṃ vanditvā gacchati.
b) great king / of such beauty / girl / having mounted the horse / having come / frequently / having paid homage / goes
c) “Great king, a girl of such beauty mounts the horse, comes and pays homage frequently, and goes.
- a) Devassā nurūpā aggamahesī bhavitunti,
b) one suitable to king / queen consort / to be
c) (She is) the one suitable to be the queen consort for the king.”
- a) rājā taṃ sutvā tenahi bhaṇe gaṇhatha naṃ kumāriṃ,
b) king / that / having heard / with that-indeed / people / seize / that / girl
c) Having heard that, the king hired the men, “With that, people, seize that girl.
- a) mama aggamahesiṃ karomīti purise payojesi,
b) my / queen consort / let ... make / men / employed
c) Let me make (her) my queen consort.”
- a) tena payuttā purisā bodhipūjaṃ katvā āgacchantiṃ gaṇhāmāti tattha nilīnā gahaṇasajjā aṭṭhaṃsu,
b) with that / employed / men / veneration of the Bodhi tree / having done / coming / let ... seize / there / hidden / ready for seizing / stood
c) With that, the enlisted men stood there, hidden and ready to seize (Buddheni), “Let's seize (her) coming, having done the veneration of the Bodhi tree.”
- a) tadā sā kumārikā assamabhiruyha mahābodhimaṇḍaṃ gantvā vītarāgehi saddhiṃ pupphapūjaṃ katvā vanditvā nivatti,
b) then / that / girl / horse-having mounted / to the best part of the great Bodhi tree / having gone / with the passionless ones / with / offering of flowers / having done / having paid homage / turned back
c) Then, that girl mounted the horse, went to the best part of the great Bodhi tree, made offering of flowers with the saints, paid homage, and turned back.
- a) atha tesu eko dhammarakkhitatthero nāma tassā evamāha,
b) now / among them / one / Elder Dhammarakkhita / by name / to her / thus / spoke
c) Now, among them (is) one, Elder Dhammarakkhita by name, (who) spoke to her thus:

- a) bhagini tvam antarāmagge corā gaṇhitukāmā t̥hitā,
b) sister / you / on the way / thieves / wishing to seize / stood
c) “Sister, thieves stood wishing to seize you on the way.
- a) asukaṭṭhānaṃ patvā appamattā sīghaṃ gacchāti,
b) such a place / having reached / careful / quickly / go
c) Having reached such a place, be careful and go quickly.”
- a) sā pi gacchantī taṃ t̥hānaṃ patvā corehi anubandhitā assassa paṇhiyā saññaṃ datvā pakkāmi,
b) she / now / going / that / place / having reached / by thieves / pursued / to horse / with the heel / gesture / having given / went on
c) Now, going, she reached that place, being pursued by the thieves, gave gesture to the horse with the heel, and went on.
- a) corā pacchato pacchato anubandhiṃsu.
b) thieves / close behind / pursued
c) The thieves pursued closely behind.
- a) Asso vegaṃ janetvā ākāsamullaṅghi,
b) horse / speed / having caused to produce / to the sky / rose
c) The horse picked up speed and rose to the sky.
- a) kumārikā vegaṃ sandhāretuṃ asakkontī assassa piṭṭhito parigalivā patantī mayā katūpakāraṃ sara puttāti āha,
b) girl / speed / to bear / being unable to / of horse / from the back / having glided off / falling / by me / given favour / remember / son / said
c) Being unable to bear the speed, the girl, gliding off from the back of the horse and falling, said, “Son, remember the favour given by me.”
- a) so patantiṃ disvā vegenā gantvā piṭṭhiyaṃ nisīdāpetvā ākāśato netvā sakaṭṭhāne yeva patiṭṭhāpesi.
b) it / falling / having seen / quickly / having gone / on the back / having got seated / from sky / having carried away / in own position / just / established
c) It saw (the girl) falling, went quickly, got (her) seated on (its) back, carried (her) away from the sky, and stabilised in its position.
- a) tasmā.
b) therefore
c) Therefore:
- a) Tiracchānagatā pevaṃ, sarantā upakāraṃ;
b) animals / also-thus / remembering / the one helping
c) Thus, animals too, remembering (their) benefactor,
- a) na jahantīti mantvāna, katannū hontu pāṇinoti.
b) not / abandon / having thought / grateful / are / living beings
c) thinking “(they) do not abandon (us)”, living beings are grateful.

- a) Tato sā kumārikā sattāsītikoṭṭidhanaṃ buddhasāsane yeva vāpitvā yāvajīvaṃ sīlaṃ rakkhitvā uposathakammaṃ katvā tato cutā suttappabuddho viya devaloke nibbattīti.
- b) from that / that / girl / wealth of eighty-seven crore / in the order of the Buddha / just / having shaved / till life lasts / precepts / having observed / observance of Uposatha / having done / hereafter / passed away / awaken from sleep / as if / in the heavenly world / was born
- c) From that (point), that girl, with a wealth of eighty-seven crore, simply shaved in the order of the Buddha, observed the precepts till life lasts, made observance of the Uposatha, passed away hereafter, and was born in the heavenly world as if awaken from sleep.
-
- a) Atitaruṇavayā bho mātugāmāpi evaṃ, vividhakusalakammaṃ katvā saggaṃ vajanti;
- b) beyond young age / friend / women-also / thus / deeds full of merits / having done / heaven / get to
- c) Thus, friend, mature women, too, having done deeds full of merits, get to heaven;
-
- a) kusalaphalamahantaṃ mannamānā bhavantā, bhavatha kathamupekkhā dānamānādikamme.
- b) great meritorious fruit / considering / becoming / may you become / advice-equanimity / deeds of charity, honour and so on
- c) considering the great meritorious fruit and becoming, may you become. Advice: equanimity, deeds of charity, honour and so on.

Passage 2: Pāṇiyadinna Vattu (Story of the Giver of Water) - Source: Rasavāhinī, Nandiyārāja Vagga

- a) Jambudīpe annatarasmim janapade kireko manusso raṭṭhato raṭṭhaṃ janapadato janapadaṃ vicaranto anukkamena candabhāgānadītiraṃ patvā nāvaṃ abhiruhitvā paratiraṃ gacchati.
- b) in ancient India / in a certain / in country / it is said-one / man / from place / to place / from country / to country / wandering / in due course / river bank of Candabhāgā / having reached / ship / having boarded / to the the other shore / goes
- c) It is said: In a certain country in ancient India, one man, who is wandering from place to place, from country to country, reaches the river bank of Candabhāga in due course, boards (a) ship and sails to the opposite shore.
- a) Athāparā gabbhinitthī tāya evanāvāya gacchati,
- b) now-another / pregnant woman / by that / just-by ship / goes
- c) Now, another pregnant woman travels in just that ship.
- a) atha nāvā gaṅgāmajjhappattakāle tassā kammajavātā calimsu.
- b) and then / ship / at the time reaching middle of the river / her / pains of childbirth / began to stir
- c) And then, at the time the ship reaches the middle of the river, her pains of childbirth began to stir.
- a) Tato sā vijāyitumasakkontī kilantā pāṇiyaṃ me detha, pipāsītāmhiti manusse yāci.
- b) afterwards / she / to give birth-unable / tired / water / to me / give / thirsty-I am / people / begged
- c) After a while, unable to give birth and tired, she begged the people, "Give water to me. I am thirsty."
- a) Te tassā vacanaṃ asuṇantā viya pāṇiyaṃ nādaṃsu,
- b) they / her / word / not hearing / like / water / did not give
- c) They, as though not hearing her plea, did not give (her) water.
- a) atha so jānapadiko tassā karuṇāyanto toyāṃ gahetvā mukhe āsinci,
- b) now / that / rural person / of her / pitying / water / having taken / in mouth / sprinkled
- c) Now, that peasant man, pitying her, took water and sprinkled in (her) mouth.
- a) tasmim khaṇe sā laddhassāsā sukhena dāraṃ vijāyi,
- b) at that / at moment / she / having obtained-comfort / happily / to a boy / gave birth
- c) At that moment, having obtained comfort, she gave birth happily to a boy.
- a) atha te tiraṃ patvā katipayadivasena attano attano thānaṃ pāpuṇimsu.
- b) now / they / bank / having reached / few-(in) day / own / own / place / arrived at
- c) Then, they reached the (river) bank and arrived at their own place in a few days' time.
- a) Athāparabhāge so jānapadiko aññatarakiccaṃ paṭicca tassā itthiyā vasananagaraṃ patvā tattha tattha āhiṇḍanto nivāsanaṭṭhānaṃ alabhitvā nagaradvāre sālaṃ gantvā tattha nipajji.
- b) now-at a future date / that / rural person / certain-service / on account of / that / woman's / dwelling-city / having reached / here and there / wandering / of abodeplace / having not obtained / of city-at gates / to hall / having gone / there / lay down
- c) Later on, on the account of the help, that peasant man, reaching that woman's dwelling-city and wandering about, did not acquire a resting place, went to the hall at the gates of the city, and lay down there.

- a) Tasmim̐ yeva divase corā nagaram̐ pavisitvā rājagehe sandhim̐ chinditvā dhanasāram̐ gahetvā gacchantā rājapurisehi anubaddhā gantvā tāyeva sālāya chaḍḍetvā palāyimsu.
- b) on that-just / on day / thieves / city / having entered / in king's house / break / having cut / best treasures / having seized / going / by royal guards / followed / having gone / from that-just / from hall / having abandoned / ran away
- c) On just that day, burglars entering the city, breaking into the royal residence, stealing the best treasures, escaping, and were followed by the royal guards; went and abandoned just that hall and ran away.
-
- a) Atha rājapurisā āgantvā core apassantā tam̐ jānapadikaṃ disvā ayam̐ coroti gahetvā pacchābāham̐ gāḷham̐ bandhitvā puna divase rañño dassesum̐.
- b) now / royal guards / having come / thieves / not seeing / that / rural person / having seen / this / thief / having seized / hands on the back / tightly / having bound / again / in day / to king / showed
- c) Now, the royal guards, coming and not seeing the burglars but saw that peasant man, (thought) "This (is) the thief.", captured and tied (him) tightly with hands on the back, and showed to the king [again] in the day.
-
- a) Raññā kasmā bhaṇe corakamma makāsīti pucchito,
- b) from king / why / I say / thief-work / do not do / asked
- c) Asked the king, "Why? I say, do not steal!"
-
- a) nāham̐ deva coro, āgantukomhīti vutte rājā core pariyesitvā alabhanto ayameva coro, imaṃ mārethāti āṇāpesi.
- b) not-I / king / thief / visitor-I am / on being said / king / on thief / having searched / not obtaining / this-so / thief / him / execute / ordered
- c) On "Your majesty, I am not a thief, I am a visitor." being said, the king, searching the thief and not recovering (the treasures), ordered, "This (is) the thief so. Execute him."
-
- a) Rājapurisehi tam̐ gāḷham̐ bandhitvā āghātanaṃ nette* sā itthī tam̐ tathā nīyamānaṃ disvā sañjānitvā kampamānahadayā muhuttēna rañño santikaṃ gantvā vanditvā deva eso na coro āgantuko muñcathetaṃ devāti āha.
- b) by royal guards / him / tightly / having bound / to the place of execution / led / that / woman / him / there / being led / having seen / having recognised / trembling-from heart / in a moment / of king / in the presence of / having gone / having saluted / king / this / not / thief / foreigner / let...release-him / king / said
- c) As (he) was bound tightly by the royal guards and led to the place of execution, that woman saw him being led there, recognised him; trembling from the heart, (she) went before the king immediately, saluted (him) and said, "Your majesty, this (is) not the thief, (he is) a foreigner. May the king release him."
-
- a) Rājā tassā katham̐ asaddahanto yajjetaṃ** mocetumicchasi, tassagghanakaṃ dhanam̐ datvā muñcāpehīti.
- b) king / her / talk / not believing / if-him / to release-wish / of him-having the value of / treasures / having given / let...cause to be free
- c) The king, not believing her words (said), "If (you) wish to release him, may (you) give treasures having the value of him, and cause (him) to be free."
-
- a) Sā sāmi mama gehe dhanam̐ natthi.
- b) she / my lord / my / in house / treasure / there is no
- c) She, "My lord, there is no treasure in my house.

- a) Apica mama sattaputtehi saddhiṃ maṃ dāsiṃ karohi,
- b) further / my / sons / with / me / maid servant / let...make
- c) But, make me a servant, with my sons.

- a) etaṃ muñca devāti āha.
- b) him / let...release / king / said
- c) May your majesty release him." said.

*Active: **neti**, to lead, guide. Passive: **nīyati**. Past participle: **netta**. Locative absolute: **nette**. See Exercise 14A-2/12 and 14B-10 for more examples.

****yajjetaṃ = yadi + etaṃ.**

Passage 3: Duggatassa Dānaṃ (A Pauper's Charity) - Source: Rasavāhinī, Yakkhavañcita Vagga

- a) Ahosiṃ duggato pubbe, bārāṇasīpuruttame;
 - b) I was / poor man / in previous life / in greatest city of Benares
 - c) I was a poor man in the greatest city of Benares in the previous life.
-
- a) dānaṃ denti narā tattha, nimantetvāna bhikkhavo.
 - b) charity / (they) give / men / there / having invited / monks
 - c) There, men invite monks and give charity.
-
- a) Jīvanto bhatiyā sohaṃ, dānaṃ dente mahājane;
 - b) living / by wages / he-I / charity / giving / in community
 - c) I, one living by wages, in the community giving charity,
-
- a) tuṭṭhahaṭṭhe pamudite, evaṃ cintesahaṃ tadā.
 - b) pleased and delighted / rejoiced / thus / thought-I / then
 - c) pleased, delighted and rejoiced. Then I thought thus,
-
- a) Sampannavatthālaṅkāṛā, dānaṃ denti ime janā;
 - b) possessed of clothes and ornaments / charity / (they) give / these / people
 - c) "Possessing clothes and ornaments, these people give charity.
-
- a) paratthapi pahaṭṭhāva, sampattimanubhonti te.
 - b) hereafter-just so / delighted-certainly / success-experience / they
 - c) Just so, they experience success hereafter, delighted certainly.
-
- a) Buddhuppādo ayaṃ dāni, dhammo loke pavattati;
 - b) time in which a Buddha is born / this / now / Dhamma / in world / (it) persists
 - c) This is now the time in which a Buddha is born, the Dhamma persists in the world.
-
- a) susīlā dāni vattanti, dakkhiṇeyyā jinorasā.
 - b) virtuous / now / (they) proceed / worthy of gifts / Sons of the Buddha
 - c) The virtuous ones proceed now. The Sons of the Buddha are worthy of gifts.
-
- a) Anāvaṭṭhito saṃsāro, apāyā khalu pūritā;
 - b) not settled / Samsara / hells / indeed / full
 - c) Samsara is not secure. Hells are indeed full.
-
- a) kalyāṇavimukhā sattā, kāmaṃ gacchanti duggatiṃ.
 - b) turning away from good / people / sensual pleasure / (they) go / evil state
 - c) Turning away from good, people go to sensual pleasure, to evil state.
-
- a) Idāni dukkhito hutvā, jīvāmi kasirenaṃ;
 - b) now / unhappy / having been / (I) live / with difficulty-I
 - c) (I am) unhappy now, with difficulty I live.
-
- a) daliddo kapaṇo dīno, appabhogo anāhiyo.
 - b) wretched / poor / miserable / having little wealth / destitute
 - c) Wretched, poor and miserable; having little wealth, broke.

- a) Idāni bījaṃ ropemi, sukhette sādhusammate;
b) now / seed / (I) sow / in fertile land / regarded as good
c) I sow the seed now, in the fertile land considered as good.
- a) appevanāma tenāhaṃ, parattha sukhito siyā.
b) I reckon / by this-I / hereafter / happy / should be
c) By this, I reckon I should be happy hereafter.”
- a) Iti cintiya bhikkhitvā, bhatim katvāna nekadhā;
b) thus / having thought over / having asked for / wages / having made / not in one way
c) Thus, having thought over, begged and made wages in many ways,
- a) maṇḍapaṃ tattha kāretvā, nimantetvāna bhikkhavo.
b) hall / there / having caused to be built / having invited / monks
c) got the hall built there and invited the monks,
- a) āyāsena adāsāhaṃ, pāyāsaṃ amatāyaso;
b) with trouble / gave-I / milk porridge / from beyond death-glory
c) with difficulty, I gave milk porridge. Glory after death,
- a) tena kammavipākena, devaloke manorame.
b) with that / with result of action / in heavenly world / in beautiful
c) with that result of action, in the beautiful heavenly world
- a) Jātomhi dibbakāmehi, modamāno anekadhā;
b) born-I am / with heavenly joys / rejoicing / not in one way
c) I am born, with heavenly joys; rejoicing in many ways.
- a) dīghāyuko vaṇṇavanto, tejasīca ahosahaṃ.
b) having a long life / beautiful / in radiance-and / was-I
c) Having a long life, beautiful and in radiance I was.

Passage 4: Sumanādeviyā Vatthu (Story of Sumanādevi) - Source: Dhammapada-Aṭṭhakathā, Yamaka Vagga

- a) Sāvattiyañhi devasikaṃ anāthapiṇḍikassa gehe dve bhikkhūsaḥassāni bhuñjanti, tathā visākhāya mahā-upāsikāya.
- b) in Sāvatti-indeed / daily / of Anāthapiṇḍika / in house / two / monk-thousands / eat / likewise / for Visākhā / for great lay woman
- c) Indeed, in Sāvatti, in the house of Anāthapiṇḍika, two thousand monks lunch daily, likewise for the great lay woman Visākhā.
- a) Sāvattiyaṃ yo yo dānaṃ dātukāmo hoti, so so tesam ubhinnaṃ okāsaṃ labhivāva karoti.
- b) in Sāvatti / whoever / offerings / wishing to give / is / he / of them / of both / permission / having obtained-so / does
- c) In Sāvatti, whoever is wishing to make offerings, he obtains the permission of both of them and does (it).
- a) Kiṃ kāraṇa?
- b) what / reason
- c) What is the reason?
- a) “Tumhākaṃ dānaggaṃ anāthapiṇḍiko vā visākhā vā āgatā”ti pucchitvā, “nāgatā”ti vutte sataḥassam vissajjetvā katadānampi “kiṃ dānaṃ nāmetan”ti garahanti.
- b) your / to the alms-hall / Anāthapiṇḍika / or / Visākhā / or / come / having asked / not come / on being said / one hundred thousand / having spent / done-offering-even / what / offerings / indeed-this / blame
- c) Having asked “Had Anāthapiṇḍika or Visākhā come to your alms-hall?”, on “(They) had not come” being said, (the monks) discredit even an offering that has cost a hundred thousand and is done, “What offering is this indeed!”.
- a) Ubhopi hi te bhikkhusaṅghassa ruciṇca anucchavikakiccāni ca ativiya jānanti, tesu vicārentesu bhikkhū cittarūpaṃ bhuñjanti.
- b) both-on the other hand / indeed / they / of the community of monks / likings-and / proper services / and / very much / know / in those / in administering / monks / easily / eat
- c) On the other hand, both (Anāthapiṇḍika and Visākhā) know very well indeed the likings of the community of monks and the proper procedures, the monks eat easily in those provisions.
- a) Tasmā sabbe dānaṃ dātukāmā te gahetvāva gacchanti.
- b) therefore / all / offering / wishing to give / them / having seized them-certainly / go
- c) Therefore, all wishing to give offering (will) certainly get hold of them and go.
- a) Iti te attano attano ghare bhikkhū parivisituṃ na labhanti.
- b) thus / they / their own / in house / monks / to serve / not obtain
- c) Thus, they do not get to serve the monks in their own house.
- a) Tato visākhā, “ko nu kho mama ṭhāne ṭhatvā bhikkhusaṅghaṃ parivissatī”ti upadhārentī puttassa dhītaraṃ disvā taṃ attano ṭhāne ṭhapesi.
- b) thereupon / Visākhā / who / I wonder / really / my / in place / having stood / order of monks / will serve / reflecting / of son / daughter / having seen / her / own's / in place / placed
- c) Thereupon, reflecting “I wonder who really will stand in my place and serve the order of monks?”, Visākhā saw the daughter of (her) son and placed her in her role.

- a) Sā tassā nivesane bhikkhusaṅghaṃ parivisati.
b) she / her / in house / community of monks / serves
c) She waits upon the community of monks in her (i.e. Visākhā's) house.
- a) Anāthapiṇḍikopi mahāsubhaddaṃ nāma jeṭṭhahhītaṃ ṭhapesi.
b) Anāthapiṇḍika-on the other hand / Mahāsubhaddā / by name / eldest daughter / placed
c) On the other hand, Anāthapiṇḍika places (his) eldest daughter, Mahāsubhaddā by name.
- a) Sā bhikkhūnaṃ veyyāvaccaṃ karontī dhammaṃ suṇantī sotāpannā hutvā patikulaṃ agamāsi.
b) she / to monks / service / doing / doctrine / hearing / stream-winner / having become / husband's family / went
c) Rendering service to the monks and listening to the teachings, she became a Stream-winner and returned to (her) husband's family.
- a) Tato cūḷasubhaddaṃ ṭhapesi.
b) afterwards / Cūḷasubhaddā / placed
c) (Anāthapiṇḍika) placed Cūḷasubhaddā afterwards.
- a) Sāpi tatheva karontī sotāpannā hutvā patikulaṃ gatā.
b) she-also / likewise / doing / stream-winner / having become / husband's family / gone
c) Doing likewise, she too has become a Stream-winner and returned to her husband's family.
- a) Atha sumanadeviṃ nāma kaniṭṭhahhītaṃ ṭhapesi.
b) now / Sumanadevi / by name / youngest daughter / placed
c) Now, (Anāthapiṇḍika) placed (his) youngest daughter, Sumanadevi by name.
- a) Sā pana dhammaṃ sutvā sakadāgāmiphalaṃ patvā kumārikāva hutvā tathārūpena aphāsukena āturā āhārupacchedaṃ katvā pitaraṃ daṭṭhukāmā hutvā pakkosāpesi.
b) she / but / doctrine / having heard / fruit of One-returner / having reached / girl/just / having being / with so great / with discomfort / ill / food-cutting off / having done / father / wishing to see / having been / sent for
c) She heard the teachings and reached the fruition of One-returner instead. Being just a girl, she (was) unwell with so great a discomfort (she) stopped having food, and wishing to see (her) father, she sent for (him).
- a) So ekasmiṃ dānagge tassā sāsaṇaṃ sutvāva āgantvā, “kiṃ, ammasumane”ti āha.
b) he / in one / in alms-hall / her / message / having heard-so / having come / what / dear Sumana / said
c) He heard her message in one alms-hall, come and said, “What (is it), dear Sumana?”
- a) Sāpi naṃ āha - “kiṃ, tāta kaniṭṭhabhātikā” - ti?
b) she-also / that / said / what / dear / youngest brother
c) She too said that, “What (is it), dear little brother?”
- a) “Vippalapasi amma”ti?
b) (you) talk confusedly / dear
c) “You are babbling, dear?”

- a) “Na vippalapāmi, kaniṭṭhabhātikā”ti.
b) not / (I) talk confusedly / youngest brother
c) “I am not babbling, little brother.”
- a) “Bhāyasi, ammā”ti?
b) (you are) afraid / dear
c) “You are afraid, dear?”
- a) “Na bhāyāmi, kaniṭṭhabhātikā”ti.
b) not / (I am) afraid / youngest brother
c) “I am not afraid, little brother.”
- a) Ettakaṃ vatvāyeva pana sā kālamakāsi.
b) this much / having spoken-just / however / she / died
c) However, having spoken just this much, she died.
- a) So sotāpannopi samāno seṭṭhidhītari uppannasokaṃ adhvāsetuṃ asakkonto dhītu sarīrakiccaṃ kāretvā rodanto satthusantikaṃ gantvā,
b) he / Stream-winner-even / same / on merchant-daughter / arisen grief / to bear / being unable / of daughter / funeral ceremonies / having got done / lamenting / teacher's presence / having gone
c) Even he, a Stream-winner, is the same, being unable to bear the arisen grief regarding a merchant's (i.e. his) daughter, getting the daughter's funeral ceremonies done and lamenting, went to the presence of the teacher,
- a) “kiṃ, gahapati, dukkhī dummano assumukho rodamāno upagatosī”ti vutte,
b) what / householder / miserable / sorrowful / with tearful face / crying / undergoneyou / on being said
c) on “Householder, miserable, sorrowful, with the tearful face and crying, what have you undergone?” being said,
- a) “dhītā me, bhante, sumanadevī kālakatā”ti āha.
b) daughter / my / sir / Sumanādevī / dead / said
c) said, “My daughter, sir, Sumanādevī (is) dead.”
- a) “Atha kasmā socasi, nanu sabbesaṃ ekaṃsikaṃ maraṇaṃ”ti?
b) then / why / grieve / surely / of all / certain / death
c) “Then, why grieve? Surely, death (is) certain of all.”
- a) “Jānāmetaṃ, bhante.
b) (I) know-this / sir
c) “This I know, sir.
- a) Evarūpā nāma me hiri-ottappasampannā dhītā, sā maraṇakāle satim paccupaṭṭhāpetuṃ asakkonti vippalamānā matā, tena me anappakaṃ domanassaṃ uppajjati”ti.
b) such / indeed / my / endowed with shame and remorse / daughter / who / at time of death / memory / to gather up / not able / talking confusedly / has died / by that / to me / much / grief / is born
c) Indeed, such (is) my daughter, endowed with shame and remorse, was not able to gather up (her) memory at the time of death, and was babbling, by that, much grief is born to me.”

- a) “Kiṃ pana tāya kathitaṃ mahāseṭṭhī”ti?
b) what / but / to you / was related / great merchant
c) “But, what was said to you, noble merchant?”
- a) “Ahaṃ taṃ, bhante, 'amma, sumane'ti āmañesiṃ.
b) I / her / sir / dear / Sumana / addressed
c) “Sir, I addressed her, 'Sumana dear.'
- a) Atha maṃ āha - 'kiṃ, tāta, kaniṭṭhabhātikā'ti?
b) then / to me / said / what / dear / youngest brother
c) Then, (she) said to me, 'What (is it), little brother dear?’
- a) 'Vippalapasi, amma'ti?
b) (you) talk confusedly / dear
c) 'You are babbling, dear?’
- a) 'Na vippalapāmi, kaniṭṭhabhātikā'ti.
b) not / (I) talk confusedly / youngest brother
c) 'I am not babbling, little brother.'
- a) 'Bhāyasi, amma'ti?
b) (you are) afraid / dear
c) 'You are afraid, dear?’
- a) 'Na bhāyāmi kaniṭṭhabhātikā'ti.
b) not / (I am) afraid / youngest brother
c) 'I am not afraid, little brother.'
- a) Ettakaṃ vatvā kālamakāsi”ti.
b) this much / having spoken / died
c) Having spoken this much, (she) died.”
- a) Atha naṃ bhagavā āha - “na te mahāseṭṭhi dhītā vippalapī”ti.
b) then / that / Bhagava / said / not / of yours / great merchant / daughter / talked confusedly
c) Then the Bhagava said that - “Noble merchant, your daughter did not babble.”
- a) “Atha kasmā bhante evamāhā”ti?
b) then / why / sir / thus-said
c) “Then, master, why said so?”
- a) “Kaniṭṭhattāyeva.
b) lower attainment-so
c) “Lower achievement (it is) so.
- a) Dhītā hi te, gahapati, maggaphaleni tayā mahallikā.
b) daughter / surely / of yours / householder / with path and fruition / from you / old woman
c) Householder, with (your attainment of) path and fruition, surely your daughter (is) a lady senior than you.

- a) Tvañhi sotāpanno, dhītā pana te sakadāgāminī.
- b) you / indeed / stream-winner / daughter / however / of yours / one-returner
- c) You (are) a stream-winner indeed, your daughter (is) however an One-returner.

- a) Sā maggaphalehi tayā mahallikattā taṃ evamāhā”ti.
- b) she / with path and fruition / from you / being old / that / thus-said
- c) Being senior than you in (attainment of) path and fruition, she said that thus.”

- a) “Evaṃ, bhante”ti?
- b) thus / master
- c) “(It is) so, master?”

- a) “Evaṃ, gahapatī”ti.
- b) thus / householder
- c) “(It is) so, householder.”

- a) “Idāni kuhiṃ nibbattā, bhante”ti?
- b) now / where / is reborn / sir
- c) “Now, where is (she) reborn, sir?”

- a) “Tusitabhavane, gahapatī”ti.
- b) in Tusita world / householder
- c) “In the Tusita world, householder.”

- a) “Bhante, mama dhītā idha ñātakānaṃ antare nandamānā vicarivā ito gantvāpi nandanaṭṭhāneyeva nibbattā”ti.
- b) sir / my / daughter / in this world / of kinsmen / in between / rejoicing / having wandered / from here / having gone-also / in place of joy-so / is reborn
- c) “Sir, rejoicing in the midst of kinsmen in this world, my daughter, having wandered and gone from here, is so reborn in a place of joy again.”

- a) Atha naṃ satthā “āma, gahapati, appamattā nāma gahaṭṭhā vā pabbajitā vā idha loke ca paraloke ca nandantiyevā”ti vatvā imaṃ gāthamāha
- b) then / that / teacher / yes / householder / diligent / certainly / householders or / gone forth or / here / in world and / in another world and / rejoice-so / having spoken / this / stanza-said
- c) “Yes, householder, the diligent, householders or (those who have) gone forth, certainly rejoice so in the world here and in another world,” having spoken that, the teacher then said this stanza:

[Dhammapada 18]

- a) Idha nandati pecca nandati, katapuñño ubhayattha nandati;
- b) here / rejoices / having departed / rejoices / doer of good / in both places / rejoices
- c) One rejoices here and after departing, the doer of good rejoices in both places;
- a) puññaṃ me katanti nandati, bhiyyo nandati sugatiṃ gato.
- b) merit / by me / done / rejoices / further / rejoices / to happy state / gone
- c) “Merit is done by me” one rejoices, gone to a happy state one rejoices further.

Selections from the Dhammapada

[Dhammapada 5]

- a) Na hi verena verāṇi, sammantīdha kudācanaṃ;
- b) not / indeed / by hatred / hatreds / are appeased-here / at any time
- c) Indeed, hatred is not at any time appeased by hatred here;

- a) averena ca sammanti, esa dhammo sanantano.
- b) by non-hatred and / are appeased / this / truth / of old
- c) but is appeased by non-hatred, this is the truth of old.

[Dhammapada 13-14]

- a) Yathā agāraṃ ducchannaṃ, vuṭṭhī samativijjhati;
- b) like / house / ill-thatched / rain / penetrates
- c) As a house ill-thatched the rain penetrates;

- a) evaṃ abhāvitaṃ cittaṃ, rāgo samativijjhati.
- b) thus / undeveloped / mind / greed / penetrates
- c) so a mind undeveloped greed penetrates.

- a) Yathā agāraṃ succhannaṃ, vuṭṭhī na samativijjhati;
- b) like / house / well-thatched / rain / not / penetrates
- c) As a house well-thatched the rain penetrates not;

- a) evaṃ subhāvitaṃ cittaṃ, rāgo na samativijjhati.
- b) thus / well-developed / mind / greed / not / penetrates
- c) so a mind well-developed greed penetrates not.

[Dhammapada 15-18]

- a) Idha socati pecca socati, pāpakārī ubhayattha socati;
- b) here / grieves / having departed / grieves / evil-doer / in both places / grieves
- c) One grieves here and after departing, the doer of evil grieves in both places;

- a) so socati so vihaññati, disvā kammakiliṭṭhamattano.
- b) he / grieves / he / perishes / having seen / self's defiled acts
- c) he grieves, he perishes, after seeing (his) own defiled acts.

- a) Idha modati pecca modati, katapuñño ubhayattha modati;
- b) here / rejoices / having departed / rejoices / doer of good / in both places / rejoices
- c) One rejoices here and after departing, the doer of good rejoices in both places;

- a) so modati so pamodati, disvā kammavisuddhimattano.
- b) he / rejoices / he / is delighted / having seen / self's acts of virtue
- c) one rejoices, one is delighted, after seeing one's own virtuous acts.

- a) Idha tappati pecca tappati, pāpakārī ubhayattha tappati;
- b) here / is tormented / having departed / is tormented / evil-doer / in both places / is tormented
- c) One is tormented here and after departing, the doer of evil is tormented in both places;

- a) “pāpaṃ me katan”ti tappati, bhiyyo tappati duggatiṃ gato.
- b) evil / by me / done / is tormented / further / is tormented / to an evil state / gone
- c) “Evil is done by me” one is tormented, gone to an evil state one is tormented further.

- a) Idha nandati pecca nandati, katapuñño ubhayattha nandati;
- b) here / rejoices / having departed / rejoices / doer of good / in both places / rejoices
- c) One rejoices here and after departing, the doer of good rejoices in both places;

- a) “puññaṃ me katan”ti nandati, bhiyyo nandati sugatiṃ gato.
- b) merit / by me / done / rejoices / further / rejoices / to a happy state / gone
- c) “Merit is done by me” one rejoices, gone to a happy state one rejoices further.

[Dhammapada 21]

- a) Appamādo amatapadaṃ pamādo maccuno padaṃ;
- b) non-negligence / deathlessness's foot / negligence / death's / foot
- c) Heedfulness is the basis of nibbana, heedlessness the basis of samsara;

- a) appamattā na mīyanti, ye pamattā yathā matā.
- b) not negligent / not / die / who / negligent / like / dead
- c) the heedful (ones) die not, those heedless (ones) are as if dead.

[Dhammapada 30]

- a) Appamādena maghavā, devānaṃ seṭṭhataṃ gato;
- b) by non-negligence / Indra / devas' / to the best state / gone
- c) By heedfulness Indra got to be the greatest of the devas;

- a) appamādaṃ pasaṃsanti, pamādo garahito sadā.
- b) non-negligence / praise / negligence / is censured / always
- c) heedfulness they praise, heedlessness is censured always.

[Dhammapada 41]

- a) Aciraṃ vatayaṃ kāyo, pathaviṃ adhisessati;
 - b) not-for a long time / indeed-this / body / earth / will lie upon
 - c) Soon indeed this body, upon the earth it will lie;
- a) chuddho apeta viññāṇo, niratthaṃ va kaliṅgaram.
 - b) thrown away / bereft of consciousness / useless-like / charred log
 - c) discarded, bereft of consciousness, useless like a used log.

[Dhammapada 49]

- a) Yathāpi bhamaro pupphaṃ, vaṇṇagandhamahēṭṭhaṃ;
 - b) like-just so / bee / flower / without injuring color and smell
 - c) Just like a bee to a flower, without spoiling the color and smell,
-
- a) paleti rasamādāya, evaṃ gāme munī care.
 - b) flies away / juice-having taken / thus / in village / wise man / should walk
 - c) takes its nectar and flies away, so in a village a wise man should walk.

[Dhammapada 50]

- a) Na paresaṃ vilomāni, na paresaṃ katākataṃ;
 - b) not / others' / wrong doings / not / others' / done-undone
 - c) Not others' wrong doings, not others' (acts) done or undone;
-
- a) attanova avekkheyya, katāni akatāni ca.
 - b) self's-only / should reflect / done(s) / not done(s) / and
 - c) of oneself only (he) should reflect, the (acts) done and not done.

[Dhammapada 53]

- a) Yathāpi puppharāsimhā, kayirā mālāguṇe bahū;
 - b) as-just so / from heap of flowers / should do / garland-strings / many
 - c) Just so as from a heap of flowers many strings of garland one should make;
-
- a) evaṃ jātena maccena, kattabbaṃ kusalaṃ bahuṃ.
 - b) thus / by born / by mortal / should be done / good / much
 - c) thus, much good should be done by the mortal who is born.

[Dhammapada 69]

- a) Madhuvā maññati bālo, yāva pāpaṃ na paccati;
 - b) honey-like / considers / ignorant / as long as / evil / not / is vexed
 - c) The ignorant thinks of it as honey, as long as evil is not vexed;
-
- a) yadā ca paccati pāpaṃ, bālo dukkhaṃ nigacchati.
 - b) when / and / is vexed / evil / ignorant / suffering / undergoes
 - c) and when evil is vexed, the ignorant undergoes suffering.

[Dhammapada 81]

- a) Selo yathā ekaghano vātena na samīrati;
 - b) rock / like / one-solid / by wind / not / is moved
 - c) like one solid rock is not moved by the wind;
-
- a) evaṃ nindāpasamsāsu, na samiñjanti paṇḍitā.
 - b) thus / in blames and praises / not / are shaken / wise ones
 - c) thus, the wise are not shaken by blame or praise.

[Dhammapada 84]

- a) Na attahetu na parassa hetu, na puttamicche na dhanam na raṭṭham;
 - b) not / self's cause / not / other's / cause / not / son-should wish / not / wealth / not / kingdom
 - c) Not for the sake of oneself or another, not son nor wealth nor kingdom should one desire,
-
- a) na iccheyya adhammena samiddhimattano, sa sīlavā paññavā dhammiko siyā.
 - b) not / should wish / by injustice / prosperity-self's / he / virtuous / wise / righteous / should be
 - c) not by injustice should one wish for own prosperity; virtuous, wise and righteous he shall be.

[Dhammapada 103]

- a) Yo sahaṣṣam sahaṣṣena, saṅgāme mānuse jine;
 - b) who / thousand / by thousand / in battle / men / should conquer
 - c) Whoever in the battlefield should conquer men a thousand by a thousand;
-
- a) ekañca jeyyamattānam sa ve saṅgāmajuttamo.
 - b) one-and / should conquer-self / he / indeed / victorious in highest battle
 - c) winner of the greatest battle indeed, he should conquer just one: himself.

[Dhammapada 129-130]

- a) Sabbe tasanti daṇḍassa, sabbe bhāyanti maccono;
 - b) all / tremble / of stick / all / are afraid / of death
 - c) All tremble at the rod, all are afraid of death;
-
- a) attānam upamaṃ katvā, na haneyya na ghātaye.
 - b) self / example / having done / not / should kill / not / should cause to kill
 - c) making oneself an example, one should not kill nor cause to kill.
-
- a) Sabbe tasanti daṇḍassa, sabbesaṃ jīvitaṃ piyaṃ;
 - b) all / tremble / of stick / to all / life / dear
 - c) All tremble at the rod, to all life is dear;
-
- a) attānam upamaṃ katvā, na haneyya na ghātaye.
 - b) self / example / having done / not / should kill / not / should cause to kill
 - c) making oneself an example, one should not kill nor cause to kill.

[Dhammapada 169]

- a) Dhammaṃ care sucaritaṃ, na naṃ ducaritaṃ care;
 - b) Dhamma / should practise / proper / not / that / improper / should practise
 - c) One should practise the Dhamma, which is proper, not that which is improper should one practise;
-
- a) dhammacārī sukhaṃ seti, asmiṃ loke paramhi ca.
 - b) he who acts righteously / happily / lives / in this / in world / in other / and
 - c) the Dhammafarer lives happily, in this world and the next.

[Dhammapada 182-183]

- a) Kiccho manussapaṭilābho, kicchaṃ maccāna jīvitam;
 - b) difficult / attainment of human / hard / mortal / life
 - c) Earning to be a human is not easy, the mortal life is hard;
-
- a) kicchaṃ saddhammassavanaṃ, kiccho buddhānamuppādo.
 - b) difficult / hearing of the good teachings / rare / arising of the Buddhas
 - c) hearing the good teachings is not easy, the arising of the Buddhas is rare.
-
- a) Sabbapāpassa akaraṇaṃ, kusalassa upasampadā;
 - b) of all evil / non-doing / of good / undertaking
 - c) The giving up of all evil, the practice of good,
-
- a) sacittapariyodapanaṃ etaṃ buddhāna sāsanaṃ.
 - b) purification of one's own mind / this / Buddhas' / teaching
 - c) the purification of one's mind; this is the instruction of the Buddhas.

[Dhammapada 190-192]

- a) Yo ca buddhañca dhammañca, saṅghañca saraṇaṃ gato;
 - b) who / and / Buddha and / Dhamma and / Sangha and / refuge / gone
 - c) And (he) who has gone to refuge, to the Buddha, Dhamma and Sangha;
-
- a) cattāri ariyasaccāni, sammappaññāya passati.
 - b) four / noble truths / thoroughly-with wisdom / sees
 - c) sees thoroughly with wisdom the four noble truths.
-
- a) Dukkhaṃ dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ;
 - b) suffering / origin of suffering / of suffering / and / overcoming
 - c) Suffering, the origin of suffering, and the overcoming of suffering;
-
- a) ariyaṃ caṭṭhaṅgikaṃ maggaṃ, dukkhūpasamaḡāminaṃ.
 - b) noble / and-eightfold / path / going to allaying of suffering
 - c) and the noble eightfold path leading to the overcoming of suffering.
-
- a) Etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇamuttamaṃ;
 - b) this / indeed / refuge / safe / this / highest refuge
 - c) This is indeed the refuge safe, this the refuge supreme;
-
- a) etaṃ saraṇamāḡamma, sabbadukkhā pamuccati.
 - b) this / refuge-having come / from all suffering / is freed
 - c) having come to this refuge, (he) is freed from all suffering.

[Dhammapada 228]

- a) Na cāhu na ca bhavissati, na cetaṛahi vijjati;
- b) not / and-was / not / and / will be / not / and-now / exists
- c) (There) was not and will not be, and does not now exist;

- a) ekantaṃ nindito poso, ekantaṃ vā pasaṃsito.
- b) one-sidedly / blamed / man / one-sidedly / or / praised
- c) a man wholly blamed or wholly praised.

[Dhammapada 258-259]

- a) Na tena paṇḍito hoti, yāvatā bahu bhāsatī;
 - b) not / by that / wise man / is / because / much / speaks
 - c) One is not yet a wise man because one speaks much;
-
- a) khemī averī abhayo, “paṇḍito”ti pavuccati.
 - b) peaceful / friendly / fearless / “wise man” / is called
 - c) he who is peaceful, friendly and fearless is called wise.
-
- a) Na tāvatā dhammadharo, yāvatā bahu bhāsatī;
 - b) not / so long as / one who knows the Dhamma / because / much / speaks
 - c) One does not yet know the Dhamma because one speaks much;
-
- a) yo ca appampi sutvāna, dhammaṃ kāyena passati;
 - b) who / and / little-only / having heard / Dhamma / by body / sees
 - c) he who hears only a little, and understands the Dhamma through his own efforts;
-
- a) sa ve dhammadharo hoti, yo dhammaṃ nappamajjati.
 - b) he / indeed / one versed in the doctrine / is / who / Dhamma / is not negligent
 - c) he who is not heedless of the Dhamma is one truly versed in the doctrine.

[Dhammapada 314]

- a) Akataṃ dukkaṭaṃ seyyo, pacchā tappati dukkaṭaṃ;
 - b) undone / evil deed / better / later / hurts / evil deed
 - c) Better is an evil deed undone, subsequently an evil deed hurts;
-
- a) katañca sukataṃ seyyo, yaṃ katvā nānutappati.
 - b) done-and / good deed / better / which / having done / does not regret
 - c) and better done is a good deed, which one does and not regret.

[Dhammapada 333]

- a) Sukhaṃ yāva jarā sīlaṃ, sukhā saddhā paṭiṭṭhitā;
 - b) agreeable / till / old age / virtue / agreeable / faith / stood firmly
 - c) Pleasant is virtue till old age, pleasant is the faith steadfast;
-
- a) sukho paññāya paṭilābho, pāpānaṃ akaraṇaṃ sukhaṃ.
 - b) agreeable / of wisdom / attainment / of evil / non-doing / agreeable
 - c) pleasant is the acquisition of wisdom, the abstention of evil is pleasant.

[Dhammapada 354]

- a) Sabbadānaṃ dhammadānaṃ jināti, sabbarasaṃ dhammaraso jināti;
 - b) all gifts / gift of truth / surpasses / all tastes / taste of truth / surpasses
 - c) The gift of truth surpasses all gifts, the taste of truth surpasses all tastes;
-
- a) sabbaratiṃ dhammarati jināti, taṇhakkhaya sabbadukkhaṃ jināti.
 - b) all attachments / love of truth / surpasses / one who has destroyed craving / all sufferings / overcomes
 - c) the love of truth surpasses all attachments, he who has overcome craving overcomes all sufferings.

[Dhammapada 360-361]

- a) Cakkhunā saṃvaro sādhu, sādhu sotena saṃvaro;
 - b) by eye / restraint / good / good / by ear / restraint
 - c) Restraint over the eye is good, restraint over the ear is good;
-
- a) ghānena saṃvaro sādhu, sādhu jivhāya saṃvaro.
 - b) by nose / restraint / good / good / by tongue / restraint
 - c) restraint by the nose is good, restraint by the tongue is good.
-
- a) Kāyena saṃvaro sādhu, sādhu vācāya saṃvaro;
 - b) with body / restraint / good / good / with words / restraint
 - c) Restraint with the body is good, good is restraint with words;
-
- a) manasā saṃvaro sādhu, sādhu sabbattha saṃvaro;
 - b) with mind / restraint / good / good / everywhere / restraint
 - c) restraint with thoughts is good, good is restraint everywhere;
-
- a) sabbattha saṃvuto bhikkhu, sabbadukkā pamuccati.
 - b) everywhere / restrained / monk / from all suffering / is freed
 - c) freed from all suffering is the monk restrained everywhere.

[Dhammapada 364]

- a) Dhammārāmo dhammarato, dhammaṃ anuvicintayaṃ;
 - b) finding delight in the Dhamma / devoted to the Dhamma / Dhamma / meditating
 - c) Devoted to the Dhamma, finding delight and meditating on the Dhamma;
-
- a) dhammaṃ anussaraṃ bhikkhu, saddhammā na parihāyati.
 - b) Dhamma / bearing in mind / monk / from good teachings / not / falls away
 - c) bearing in mind the Dhamma, a monk does not fall away from the good teachings.

[Dhammapada 391]

- a) Yassa kāyena vācāya, manasā natthi dukkaṭaṃ;
- b) to whom / with body / with words / with mind / is not / evil deed
- c) To whom there is not an evil deed (done) with the body, words and the mind;

- a) saṃvutaṃ tīhi ṭhānehi, tamahaṃ brūmi brāhmaṇaṃ.
- b) restrained / with three / with places / him-I / call / brahmin
- c) restrained in the three areas, him I call a brahmin.

More on Dhammapada

[Dhammapada 1-2]

- a) manopubbaṅgamā dhammā, manoseṭṭhā manomayā;
 - b) mind-before-gone / phenomena / mind-chief / mental(s)
 - c) all mental phenomena are preceded by mind, mind is their master, they are produced by mind;
-
- a) manasā ce paduṭṭhena, bhāsati vā karoti vā;
 - b) with mind / if / with corrupted / speaks or / does or
 - c) if somebody speaks or acts with a corrupted mind,
-
- a) tato naṃ dukkhamanveti, cakkamva vahato padaṃ.
 - b) afterwards / that / pain-follows / wheel-like / of bearing / foot
 - c) suffering follows him, like the wheel the foot of the bearing animal.
-
- a) manopubbaṅgamā dhammā, manoseṭṭhā manomayā;
 - b) mind-before-gone / phenomena / mind-chief / mental(s)
 - c) all mental phenomena are preceded by mind, mind is their master, they are produced by mind;
-
- a) manasā ce pasannena, bhāsati vā karoti vā;
 - b) with mind / if / with purified / speaks or / does or
 - c) if somebody speaks or acts with a purified mind,
-
- a) tato naṃ sukhamanveti, chāyāva anapāyinī.
 - b) afterwards / that / happiness-follows / shadow-like / not going away
 - c) happiness follows him, like never departing shadow.

Some Pāli verbs with their root - listed according to conjugated form

agghati - Vaggh - to be worth
añchati - Vañch - drag
añchati - Vañch - pull
añjati/añjeti - Vañj - paint
añjati/añjeti - Vañj - smear
āpuṇāti - Vāp - attain
āpuṇāti - Vāp - obtain
arahati - Varah - be worthy
arahati - Varah - deserve
āsati/acchati - Vās - sit
attheti - Vatth - want
atthi - Vas - be, exist
bandhati - Vbandh - tie
bhajati - Vbhaj - associate
bhājeti - Vbhāj - divide
bhakkheti - Vbhakkh - eat
bhaṇati - Vbhaṇ - speak
bhañjati - Vbhañj - break
bharati - Vbhar - bear
bhāsati - Vbhās - say
bhāsati - Vbhās - speak
bhāti - Vbhā - shine
bhavati - Vbhū - be, become
bhāyati - Vbhī - be afraid
bhindati - Vbhid - split
bhujati - Vbhuj - bend
bhuñjati - Vbhuj - eat
bhuñjati - Vbhuj - partake
bujjhati - Vbudh - awaken
cajati - Vcaj - abandon
cajati - Vcaj - emit
carati - Vcar - behave
carati - Vcar - move about
cavati - Vcu - die
chaḍḍeti - Vchaḍḍ - abandon
chaḍḍeti - Vchaḍḍ - reject
chādeti - Vchad - conceal
chādeti - Vchad - cover
chindati - Vchid - cut
chindati - Vchid - remove
cikkhati - Vcikkh - announce
cināti - Vci - accumulate
cināti - Vci - gather
cinteti, ceteti - Vcit - think
dahati - Vdhā - put
ḍahati/dahati - Vḍah - burn
dameti - Vdam - master

dameti - Vdam - tame
ḍasati/ḍaṃsati - Vḍas - bite
deseti - Vdis - teach
deti/dadāti - Vdā - give
devati - Vdiv - lament
dharati - Vdhar - hold
dhāvati - Vdhāv - clean
dhāvati - Vdhāv - flow
dhāvati - Vdhāv - run
dhovati - Vdhāv - clean
dhunāti - Vdhū - shake
dippati - Vdīp - shine
disati - Vdis - show
eti - Vi - go
gacchati - Vgam - go
gādhati - Vgādh - stand fast
gāhati - Vgāh - plunge into
gaṇhāti - V(g)gah - grasp
gaṇhāti - V(g)gah - hold
ganthati/gantheti - Vgath - bind together
ganthati/gantheti - Vgath - tie
garahati - Vgarah - despise
gavesati - Vgaves - seek
gāyati - Vge - sing
ghasati - Vghas - eat
ghaṭati - Vghaṭ - apply oneself to
ghaṭṭeti - Vghaṭṭ - offend
ghaṭṭeti - Vghaṭṭ - strike
ghāyati - Vghā - smell
gilati - Vgil - swallow
gopeti - Vgup - guard
icchati - Vis - want
ijjhati - Vidh - be successful
ikkhati - Vikkh - look
iñjati - Viñj - move
iñjati - Viñj - shake
iriyati - Viriy - behave
iriyati - Viriy - wander about
ja-/jāneti (causative) - Vjan - give birth
ja-/jāneti (causative) - Vjan - produce
jalati - V(j)jal - burn
jānāti - V(ñ)ñā - know
jāyati (passive) - Vjan - give birth
jāyati (passive) - Vjan - produce
jayati/jeti/jināti - Vji - conquer
jhāyati - V(j)jhe - meditate
jhāyati - V(j)jhe - reflect on

jīrati/jīyati - vjar/vjīr - get old
jīvati - vjīv - live
jotati - vjut - shine
kaḍḍhati - vkaḍḍh - draw out
kaḍḍhati - vkaḍḍh - pull
kamati - v(k)kam - walk, go
kāmeti - vkam - desire, crave
kampati - vkamp - shake
kaṇkhati - vkaṇkh - doubt
kappeti - vkapp - build
karoti - vkar; do, make
kasati - vkas - plough
katheti - vkath - speak, tell
khādati - vkhād - bite, eat
khalati - v(k)khal - fall
khalati - v(k)khal - stumble
khamati - v(k)kham - be patient
khamati - v(k)kham - endure
khamati - v(k)kham - forgive
khaṇati - vkhaṇ - dig
khāti - v(k)khā - tell
khipati - v(k)khip - throw
kilamati - vkilam - get tired
kīlati - vkiḷ - play
kilissati - vkilis - be impure
kilissati - vkilis - get wet/soiled
kiṇāti - vki - buy
kirati - vkir - scatter
kosati - v(k)kus - blame
kosati - v(k)kus - scold
koṭṭeti - vkuṭ - pound
koṭṭeti - vkuṭ - strike
kujjhati - vkudh - be angry
kuppati - vkup - be angry
kuppati - vkup - shake
majjati - vmad - be intoxicated
makkheti - vmakkh - smear
māneti - vmān - honor
maññati - vman - think
manteti - vmant - counsel
marati - vmar - die
masati - vmas - touch
mināti - vmī - diminish
mināti - vmī - hurt
mināti - vmā - measure
modati - vmud - rejoice
mucchati - vmucch - become stiff
muñcati - vmuc - release
mussati - vmus - be confused

mussati - vmus - forget
muyhati - vmuh - get bewildered
naccati - vnat - dance
namati - vnam - bend
namati - vnam - bow
nandati - vnand - delight in
nandati - vnand - rejoice
nassati - vnas - be destroyed
nassati - vnas - perish
nayhati/nandhati - vnah - bind
neti/nayati - vnī - lead
nindati - vnind - blame
pacati - vpac - cook
pacati - vpac - ripen
pajjati - vpad - go
palāyati - vpalāy - run away
pāleti - vpāl - move
pāleti - vpāl - protect
passati - v(d)dis - see
passati - vpass - see
patati - vpat - fall
phalati - v(p)phal - split
phandati - vphand - throb
phandati - vphand - tremble
pharati - v(p)phar - pervade
phusati - v(p)phus - touch
pivati - vpā - drink
poseti - vpus - nurture
poṭheti - vpoṭh - strike
pucchati - vpucch - ask
pūjeti - vpūj - honor
pūreti - vpūr - fill
tanoti - vtan - stretch
tapati - vtap - burn
tapati - vtap - shine
tappeti - vtapp - be satisfied
tarati - vtar - hurry
tasati - vtaś - be thirsty
tasati - v(t)tas - fear
tasati - v(t)tas - tremble
tejate - vtij - be sharp
thanati/thuṇāti/thunati - v(t)than - thunder
tharati - v(t)thar - strew
(t)thavati - v(t)thu - praise
tiṭṭhati/-ṭhāti/-ṭhahati - vṭṭhā - remain
tiṭṭhati/-ṭhāti/-ṭhahati - vṭṭhā - stand
tussati - vtus - be satisfied
yajati - vyaj - sacrifice
yatati - vyat - exert oneself

Some Pāli verbs with their root - listed according to meaning

abandon - cajati - Vcaj
abandon - chaḍḍeti - Vchaḍḍ
accumulate - cināti - Vci
announce - cikkhati - Vcikkh
apply oneself to - ghaṭati - Vghaṭ
ask - pucchati - Vpucch
associate - bhajati - Vbhaj
attain - āpuṇāti - Vāp
attain - āpuṇāti - Vāp
awaken - bujjhati - Vbuddh
be afraid - bhāyati - Vbhī
be angry - kujjhati - Vkuḍḍh
be angry - kuppati - Vkup
be confused - mussati - Vmus
be destroyed - nassati - Vnas
be impure - kilissati - Vkilis
be intoxicated - majjati - Vmad
be patient - khamati - V(k)kham
be satisfied - tappeti - Vtapp
be satisfied - tussati - Vtus
be sharp - tejate - Vtij
be successful - ijjhati - Viddh
be thirsty - tasati - Vtas
be worthy - arahati - Varah
be, become - bhavati - Vbhū
be, exist - atthi - Vas
bear - bharati - Vbhar
become stiff - mucchati - Vmucch
behave - carati - Vcar
behave - iriyati - Viriy
bend - bhujati - Vbhuj
bend - namati - Vnam
bind together - ganthati/gantheti - Vgath
bind - nayhati/nandhati - Vnah
bite, eat - khādati - Vkhād
bite - ḍasati/ḍaṃsati - Vḍas
blame - kosati - V(k)kus
blame - nindati - Vnind
bow - namati - Vnam
break - bhañjati - Vbhañj
build - kappeti - Vkapp
burn - ḍahati/dahati - Vḍah
burn - jalati - V(j)jal
burn - tapati - Vtap
buy - kiṇāti - Vki
clean - dhāvati - Vdhāv
clean - dhovati - Vdhāv

conceal - chādeti - Vchad
conquer - jayati/jeti/jināti - Vji
cook - pacati - Vpac
counsel - manteti - Vmant
cover - chādeti - Vchad
cut - chindati - Vchid
dance - naccati - Vnat
delight in - nandati - Vnand
deserve - arahati - Varah
desire, crave - kāmeti - Vkam
despise - garahati - Vgarah
die - cavati - Vcu
die - marati - Vmar
dig - khaṇati - Vkhaṇ
diminish - mināti - Vmī
divide - bhājeti - Vbhāj
do, make - karoti - Vkar
doubt - kaṇkhati - Vkaṇkh
drag - añchati - Vañch
draw out - kaḍḍhati - Vkaḍḍh
drink - pivati - Vpā
eat - bhakkheti - Vbhakkh
eat - bhuñjati - Vbhuj
eat - ghasati - Vghas
emit - cajati - Vcaj
endure - khamati - V(k)kham
exert oneself - yatati - Vyat
fall - khalati - V(k)khal
fall - patati - Vpat
fear - tasati - V(t)tas
fill - pūreti - Vpūr
flow - dhāvati - Vdhāv
forget - mussati - Vmus
forgive - khamati - V(k)kham
gather - cināti - Vci
get bewildered - muyhati - Vmuh
get old - jīrati/jīyati - Vjar/Vjīr
get tired - kilamati - Vkilam
get wet/soiled - kilissati - Vkilis
give birth - ja-/jāneti (causative) - Vjan
give birth - jāyati (passive) - Vjan
give - deti/dadāti - Vdā
go - eti - Vi
go - gacchati - Vgam
go - pajjati - Vpad
grasp - gaṇhāti - V(g)gah
guard - gopeti - Vgup

hold - dharati - √dhar
hold - gaṇhāti - √(g)gaṇh
honor - māneti - √mān
honor - pūjeti - √pūj
hurry - tarati - √tar
hurt - mināti - √mī
know - jānāti - √(ñ)ñā
lament - devati - √div
lead - neti/nayati - √nī
live - jīvati - √jīv
look - ikkhati - √ikkh
master - dameti - √dam
measure - mināti - √mā
meditate - jhāyati - √(j)jhe
move about - carati - √car
move - iñjati - √iñj
move - pāleti - √pāl
nurture - poseti - √pus
offend - ghaṭṭeti - √ghaṭṭ
paint - añjati/añjeti - √añj
partake - bhuñjati - √bhuñj
perish - nassati - √nas
pervade - pharati - √(p)phar
play - kīlati - √kīl
plough - kasati - √kas
plunge into - gāhati - √gāh
pound - koṭṭeti - √kuṭ
praise - (t)thavati - √(t)thu
produce - ja-/jāneti (causative) - √jan
produce - jāyati (passive) - √jan
protect - pāleti - √pāl
pull - añchati - √añch
pull - kaḍḍhati - √kaḍḍh
put - dahati - √dhā
reflect on - jhāyati - √(j)jhe
reject - chaḍḍeti - √chaḍḍ
rejoice - modati - √mud
rejoice - nandati - √nand
release - muñcati - √muc
remain - tiṭṭhati/-ṭhāti/-ṭhahati - √ṭṭhā
remove - chindati - √chid
ripen - pacati - √pac
run away - palāyati - √palāy
run - dhāvati - √dhāv
sacrifice - yajati - √yaj
say - bhāsati - √bhās
scatter - kirati - √kir
scold - kosati - √(k)kus
see - passati - √(d)dis

see - passati - √pass
seek - gavesati - √gaves
shake - dhunāti - √dhū
shake - iñjati - √iñj
shake - kampati - √kamp
shake - kuppati - √kup
shine - bhāti - √bhā
shine - dīpati - √dīp
shine - jotati - √jut
shine - tapati - √tap
show - disati - √dis
sing - gāyati - √ge
sit - āsati/acchati - √ās
smear - añjati/añjeti - √añj
smear - makkheti - √makkh
smell - ghāyati - √ghā
speak, tell - katheti - √kath
speak - bhaṇati - √bhaṇ
speak - bhāsati - √bhās
split - bhindati - √bhid
split - phalati - √(p)phal
stand fast - gādhati - √gādh
stand - tiṭṭhati/-ṭhāti/-ṭhahati - √ṭṭhā
stretch - tanoti - √tan
strew - tharati - √(t)thar
strike - ghaṭṭeti - √ghaṭṭ
strike - koṭṭeti - √kuṭ
strike - poṭheti - √poṭh
stumble - khalati - √(k)khal
swallow - gilati - √gil
tame - dameti - √dam
teach - deseti - √dis
tell - khāti - √(k)khā
think - cinteti, ceteti - √cit
think - maññati - √man
throb - phandati - √phand
throw - khipati - √(k)khip
thunder - thanati/thuṇāti/thunati - √(t)than
tie - bandhati - √bandh
tie - ganthati/gantheti - √gath
to be worth - agghati - √aggh
touch - masati - √mas
touch - phusati - √(p)phus
tremble - phandati - √phand
tremble - tasati - √(t)tas
walk, go - kamati - √(k)kam
wander about - iriyati - √iriy
want - attheti - √atth
want - icchati - √is

SINGULAR	nominative	accusative	genitive	dative	instrumental	ablative	locative	vocative
M A	o, e	ṁ	ssa, ā	ā, ssa, āya	ā, ena, āsa	smā, mhā, ā, to	smim, mhi, e, si	a, ā, o, e
S I	i	ṁ, nam	ssa, no	ssa, no	nā	smā, mhā, nā, to	smim, mhi, ni, e, o	i, e
U Ī, in	ī, i	im, inam	issa, ino	issa, ino	inā	ismā, imhā, inā, ito	ismim, imhi, ini, ine	ī, ini
L U	u, o	ṁ, nam	u, ssa, no	u, ssa, no	nā	smā, mhā, nā, u, to	smim, mhi, u	u, o
N Ū	ū, u	um	ussa, uno	ussa, uno	unā	usmā, umhā, to	usmim, umhi	ū, u
N R	ā, a, o	um, am, āram	u, ussa, uno	u, ussa, uno	arā, ārā, unā	u, arā, ārā, ito	ari	ā, a, e
O an	ā, no	am, ānam	no, (n)assa	no, (n)assa	nā, ena	asmā, amhā, nā, ato	ismim, imhi, ni, ne	ā, a
N ant	am, ā, o, ato	am, atam	assa, ato	assa, ato	atā, ena	asmā, amhā, ā, atā	asmim, amhi, e, ati	a, ā, am
N a	ṁ, e	ṁ	ā, ssa	ā, ssa, āya	ā, ena, āsa	smā, mhā, ā, to	smim, mhi, e, si	a, ṁ
E i	ṁ, i	ṁ, i	ssa, no	ssa, no	nā	smā, mhā, to, nā	smim, mhi, e, o, ni	i
U u	u, ṁ	u, ṁ	u, ssa, no	u, ssa, no	nā	smā, mhā, u, to, nā	smim, mhi, u, ni	u, ṁ
R an	a(ṁ)	a(ṁ)	assa, uno	assa, uno	ā, anā, ena, unā	ā, anā	e, ani, āni	a
N ant	am	am	assa, ato	assa, ato	atā, ena	asmā, amhā, ā, atā	asmim, amhi, e, ati	am
O as	o, am	o, am	aso, assa	aso, assa	asā, ena	asmā, amhā, (as)ā, ato	asmim, amhi, e, asi	o, a, am, ās
N us	u, um	u, um	ussa, uno	ussa, uno	usā, unā	usā, unā	usi, uni	u, um
F ā	ā	am	ya	ya	ā, ya	ya, (a)to	ya(ṁ)	e, ā, a
E i	i, ī	ṁ	yā	yā	yā	yā, ito	(ā)yam, o, u	i, ī
I ī	ī, i	im, iyam	(i)yā	(i)yā	(i)yā	(i)yā, to, ito	(i)yā, (i)yam	ī, i
N u	u	ṁ	yā	yā	yā	yā, to	yam	u
N ū	ū, u	um	uyā	uyā	uyā	uyā	uyam	ū, u
N. r	ā	aram	u, (u)yā, āya	u, (u)yā, āya	arā, (u)yā	arā, (u)yā, ito	ari, (u)yā, uyam	ā, a, e

PLURAL		nominative	accusative	genitive	dative	instrumental	ablative	locative	vocative
MASCULINE	a	ā, āse, o, āso	e, āni	ānaṃ, uno	ānaṃ, uno	e(b)hi, e	e(b)hi, ato	esu, ehi	ā
	i	ī, (a)yo, ino	ī, (a)yo, e	(ī)naṃ	(ī)naṃ	ī(b)hi, (b)hi	ī(b)hi, (b)hi	(ī)su	ī, (a)yo
	ī, in	ī, ino, iyo, ayo, inā	ī, ino, aye, ine, iye	(i)naṃ	(i)naṃ	i(b)hi, i(b)hi	(b)hi, i(b)hi	(i)su, esu	ī, ino
	u	ū, yo, no, avo	ū, yo, no, avo	ūnaṃ, n(n)aṃ	ūnaṃ, n(n)aṃ	(b)hi, ū(b)hi	(b)hi, ū(b)hi	(ū)su	ū, no, avo, ave
	ū	ū, (u)no, ni, uvo	ū, (u)no, uvo	naṃ	naṃ	(b)hi	(b)hi	su	ū, (u)no, uvo
	r	aro, āro	aro, āro, are, āre, ū, uno, e	arānaṃ, ārānaṃ, ūnaṃ, ānaṃ	arānaṃ, ārānaṃ, ūnaṃ, ānaṃ	are(b)hi, āre(b)hi, ū(b)hi	are(b)hi, u(b)hi, āre(b)hi, ū(b)hi	aresu, āresu, usu, ūsu	āro
NEUTER	an	ā, āno	ano, āno	(ū)naṃ, ānaṃ	(ū)naṃ, ānaṃ	uhi, ū(b)hi, e(b)hi, (n)ehi	uhi, ū(b)hi, e(b)hi, (n)ehi	ūsū, usu, esu	ā, āno
	ant	o, ā	o, e	ataṃ, (ān)aṃ	ataṃ, (ān)aṃ	e(b)hi	e(b)hi	esu	o, ā
	a	ā, āni	e, āni	ānaṃ, uno	ānaṃ, uno	e(b)hi, e	e(b)hi, ato	esu, ehi	ā, āni
NEUTER	i	ī, īni	ī, īni	(ī)naṃ	(ī)naṃ	(b)hi, ī(b)hi	(b)hi, ī(b)hi	(ī)su	ī, īni
	u	ūni, ū	ūni, ū	ūnaṃ, n(n)aṃ	ūnaṃ, n(n)aṃ	(b)hi, ū(b)hi	(b)hi, ū(b)hi	(ū)su	ūni, ū
	an	āni	āni	ānaṃ	ānaṃ	ehi	ehi	esu	āni
NEUTER	ant	(ān)i	(ān)i	ataṃ, (ān)aṃ	ataṃ, (ān)aṃ	e(b)hi	e(b)hi	esu	ant(ān)i
	as	āni, ā	āni, e	ānaṃ	ānaṃ	e(b)hi	e(b)hi	esu	ā, āni
	us	ūni, ū	ūni, ū	(ūn)aṃ	(ūn)aṃ	u(b)hi	u(b)hi	usu	ū, ūni
FEMININE	ā	ā, ayo	ā, ayo	naṃ	naṃ	(b)hi	(b)hi	su	ā, ayo
	i	ī, yo, yā	ī, yo	īnaṃ	īnaṃ	ī(b)hi	ī(b)hi	(ī)su	ī, yo
	ī	(i)yo, āyo	(i)yo, āyo	(i)naṃ, (i)yanam	(i)naṃ, (i)yanam	(b)hi	(b)hi	(i)su	(i)yo, āyo
	u	ū, yo, vo	ū, yo, vo	ūnaṃ	ūnaṃ	ū(b)hi	ū(b)hi	ūsū	ū, yo, vo
	ū	ū, yo, uvo	ū, yo, uvo	naṃ	naṃ	(b)hi	(b)hi	su	ū, yo, uvo
N.	r	aro, ā	aro, are	arānaṃ, ārānaṃ, ūnaṃ, ānaṃ	arānaṃ, ārānaṃ, ūnaṃ, ānaṃ	are(b)hi, ū(b)hi	are(b)hi, u(b)hi, āre(b)hi, ū(b)hi	aresu, āsu, usu, ūsu	aro

Relations between Pāḷi and Sanskrit

Pāḷi and Sanskrit are very closely related and the common characteristics of Pāḷi and Sanskrit were always easily recognized by those in Nepal who were familiar with both. Indeed, a very large proportion of Pāḷi and Sanskrit word-stems are identical in form, differing only in details of inflection. Technical terms from Sanskrit were converted into Pāḷi by a set of conventional phonological transformations. These transformations mimicked a subset of the phonological developments that had occurred in Proto-Pāḷi. Because of the prevalence of these transformations, it is not always possible to tell whether a given Pāḷi word is a part of the old Prakrit lexicon, or a transformed borrowing from Sanskrit. The existence of a Sanskrit word regularly corresponding to a Pāḷi word is not always secure evidence of the Pāḷi etymology, since, in some cases, artificial Sanskrit words were created by back-formation from Prakrit words. The following phonological processes are not intended as an exhaustive description of the historical changes which produced Pāḷi from its Old Indic ancestor, but rather are a summary of the most common phonological equations between Sanskrit and Pāḷi, with no claim to completeness.

Vowels and diphthongs

- Sanskrit **ai** and **au** always monophthongize to Pāḷi **e** and **o**, respectively

Examples: **maitrī** → **mettā**, **auśadha** → **osadha**

- Sanskrit **aya** and **ava** likewise often reduce to Pāḷi **e** and **o**

Examples: **dhārayati** → **dhāreti**, **avatāra** → **otāra**, **bhavati** → **hoti**

- Sanskrit **avi** becomes Pāḷi **e** (i.e. **avi** → **ai** → **e**)

Example: **sthavira** → **thera**

- Sanskrit **ṛ** appears in Pāḷi as **a**, **i** or **u**, often agreeing with the vowel in the following syllable. **ṛ** also sometimes becomes **u** after labial consonants.

Examples: **kṛta** → **kata**, **ṛṣṇa** → **taṇha**, **smṛti** → **sati**, **ṛṣi** → **isi**, **ḍṛṣṭi** → **diṭṭhi**, **ṛddhi** → **iddhi**, **ṛju** → **uju**, **spṛṣṭa** → **phuṭṭha**, **vṛddha** → **vuddha**

- Sanskrit long vowels are shortened before a sequence of two following consonants.

Examples: **kṣānti** → **khanti**, **rājya** → **rajja**, **īśvara** → **issara**, **tīrṇa** → **tiṇṇa**, **pūrva** → **pubba**

Consonants - Sound changes

- The Sanskrit sibilants **ś**, **ṣ**, and **s** merge as Pāḷi **s**

Examples: **śaraṇa** → **saraṇa**, **doṣa** → **dosa**

- The Sanskrit stops **ḍ** and **ḍh** become **ḷ** and **ḷh** between vowels (as in Vedic)

Example: **cakravāḍa** → **cakkavāḷa**, **virūḍha** → **virūḷha**

Assimilations - General rules

Many assimilations of one consonant to a neighboring consonant occurred in the development of Pāli, producing a large number of geminate (double) consonants. Since aspiration of a geminate consonant is only phonetically detectable on the last consonant of a cluster, geminate **kh, gh, ch, jh, ṭh, ḍh, th, dh, ph** and **bh** appear as **kkh, ggh, cch, jjh, ṭṭh, ḍḍh, tth, ddh, pph** and **bbh**, not as khkh, ghgh etc.

- When assimilation would produce a geminate consonant (or a sequence of unaspirated stop+aspirated stop) at the beginning of a word, the initial geminate is simplified to a single consonant.

Examples: **prāṇa** → **pāṇa** (not ppāṇa), **sthavira** → **thera** (not tthera), **dhyāna** → **jhāna** (not jjhāna), **jñāti** → **ñāti** (not ññāti)

- When assimilation would produce a sequence of three consonants in the middle of a word, geminates are simplified until there are only two consonants in sequence.

Examples: **uttrāsa** → **uttāsa** (not utttāsa), **mantra** → **manta** (not mantta), **indra** → **inda** (not indda), **vandhya** → **vañjha** (not vañjjha)

- The sequence **vv** resulting from assimilation changes to **bb**

Example: **sarva** → **savva** → **sabba**, **pravrajati** → **pavvajati** → **pabbajati**, **divya** → **divva** → **dibba**, **nirvāṇa** → **nivvāṇa** → **nibbāna**

Total assimilation, where one sound becomes identical to a neighboring sound, is of two types: progressive, where the assimilated sound becomes identical to the following sound; and regressive, where it becomes identical to the preceding sound.

Regressive assimilations

- Internal visarga assimilates to a following voiceless stop or sibilant

Examples: **duḥkṛta** → **dukkata**, **duḥkha** → **dukkha**, **duḥprajñā** → **duppañña**, **niḥkrodha** (=niṣkrodha) → **nikkodha**, **niḥpakva** (=niṣpakva) → **nippakka**, **niḥśoka** → **nissoka**, **niḥsattva** → **nissatta**

- In a sequence of two dissimilar Sanskrit stops, the first stop assimilates to the second stop

Examples: **vimukti** → **vimutti**, **dugdha** → **duddha**, **utpāda** → **uppāda**, **pudgala** → **puggala**, **udghoṣa** → **ugghosa**, **adbhuta** → **abbhuta**, **śabda** → **sadda**

- In a sequence of two dissimilar nasals, the first nasal assimilates to the second nasal

Example: **unmatta** → **ummatta**, **pradyumna** → **pajjunna**

- **j** assimilates to a following **ñ** (i.e., **jñ** becomes **ññ**)

Examples: **prajñā** → **paññā**, **jñāti** → **ñāti**

- The Sanskrit liquid consonants **r** and **l** assimilate to a following stop, nasal, sibilant, or **v**

Examples: **mārga** → **magga**, **karma** → **kamma**, **varṣa** → **vassa**, **kalpa** → **kappa**, **sarva** → **savva** → **sabba**

- **r** assimilates to a following **l**

Examples: **durlabha** → **dullabha**, **nirlopa** → **nillopa**

- **d** sometimes assimilates to a following **v**, producing **vv** → **bb**

Examples: **udvigna** → **uvvigga** → **ubbigga**, **dvādaśa** → **bārasa** (beside **dvādasa**)

- **t** and **d** may assimilate to a following **s** or **y** when a morpheme boundary intervenes

Examples: **ut+sava** → **ussava**, **ud+yāna** → **uyyāna**

Progressive assimilations

- Nasals sometimes assimilate to a preceding stop (in other cases epenthesis occurs)

Examples: **agni** → **aggi**, **ātman** → **atta**, **prāpnoti** → **pappoti**, **śaknoti** → **sakkoti**

- **m** assimilates to an initial sibilant

Examples: **smarati** → **sarati**, **smṛti** → **sati**

- Nasals assimilate to a preceding stop+sibilant cluster, which then develops in the same way as such clusters without following nasals

Examples: **tīkṣṇa** → **tikṣa** → **tikkha**, **lakṣmī** → **lakṣī** → **lakkhī**

- The Sanskrit liquid consonants **r** and **l** assimilate to a preceding stop, nasal, sibilant, or **v**

Examples: **prāṇa** → **pāṇa**, **grāma** → **gāma**, **śrāvaka** → **sāvaka**, **agra** → **agga**, **indra** → **inda**, **pravrajati** → **pavvajati** → **pabbajati**, **aśru** → **assu**

- **y** assimilates to preceding non-dental/retroflex stops or nasals

Examples: **cyavati** → **cavati**, **jyotiṣ** → **joti**, **rājya** → **rajja**, **matsya** → **maccha**, **lasyate** → **lacchyate** → **lacchati**, **abhyāgata** → **abbhāgata**, **ākhyāti** → **akkhāti**, **saṅkhyā** → **saṅkhā** (**saṅkhyā**), **ramya** → **ramma**

- **y** assimilates to preceding non-initial **v**, producing **vv** → **bb**

Example: **divya** → **divva** → **dibba**, **veditavya** → **veditavva** → **veditabba**, **bhāvya** → **bhavva** → **bhabba**

- **y** and **v** assimilate to any preceding sibilant, producing **ss**

Examples: **paśyati** → **passati**, **śyena** → **sena**, **aśva** → **assa**, **īśvara** → **issara**, **kariṣyati** → **karissati**, **tasya** → **tassa**, **svāmin** → **sāmī**

- **v** sometimes assimilates to a preceding stop

Examples: **pakva** → **pakka**, **catvāri** → **cattāri**, **sattva** → **satta**, **dhvaja** → **dhaja**

Partial and mutual assimilation

- Sanskrit sibilants before a stop assimilate to that stop, and if that stop is not already aspirated, it becomes aspirated; e.g. **śc**, **st**, **ṣṭ** and **sp** become **cch**, **tth**, **ṭṭh** and **pph**

Examples: **paścāt** → **pacchā**, **asti** → **atthi**, **stava** → **thava**, **śreṣṭha** → **seṭṭha**, **aṣṭa** → **aṭṭha**, **sparśa** → **phassa**

- In sibilant-stop-liquid sequences, the liquid is assimilated to the preceding consonant, and the cluster behaves like sibilant-stop sequences; e.g. **str** and **ṣṭr** become **tth** and **ṭṭh**

Examples: **śāstra** → **śasta** → **sattha**, **rāṣṭra** → **raṣṭa** → **raṭṭha**

- **t** and **p** become **c** before **s**, and the sibilant assimilates to the preceding sound as an aspirate (i.e., the sequences **ts** and **ps** become **cch**)

Examples: **vatsa** → **vaccha**, **apsaras** → **accharā**

- A sibilant assimilates to a preceding **k** as an aspirate (i.e., the sequence **kṣ** becomes **kkh**)

Examples: **bhikṣu** → **bhikkhu**, **kṣānti** → **khanti**

- Any dental or retroflex stop or nasal followed by **y** converts to the corresponding palatal sound, and the **y** assimilates to this new consonant, i.e. **ty**, **thy**, **dy**, **dhy**, **ny** become **cc**, **cch**, **jj**, **jjh**, **ññ**; likewise **ṇy** becomes **ññ**. Nasals preceding a stop that becomes palatal share this change.

Examples: **tyajati** → **cyajati** → **cajati**, **satya** → **sacya** → **sacca**, **mithyā** → **michyā** → **micchā**, **vidyā** → **vijyā** → **vijjā**, **madhya** → **majhya** → **majjha**, **anya** → **añya** → **añña**, **puṇya** → **puñya** → **puñña**, **vandhya** → **vañjhya** → **vañjjha** → **vañjha**

- The sequence **mr** becomes **mb**, via the epenthesis of a stop between the nasal and liquid, followed by assimilation of the liquid to the stop and subsequent simplification of the resulting geminate.

Examples: **āmra** → **ambra** → **amba**, **tāmra** → **tamba**

Epenthesis: an epenthetic vowel is sometimes inserted between certain consonant-sequences. As with **r**, the vowel may be **a**, **i**, or **u**, depending on the influence of a neighboring consonant or of the vowel in the following syllable. **i** is often found near **i**, **y**, or palatal consonants; **u** is found near **u**, **v**, or labial consonants.

- Sequences of stop + nasal are sometimes separated by **a** or **u**

Example: **ratna** → **ratana**, **padma** → **paduma** (**u** influenced by labial **m**)

- The sequence **sn** may become **sin** initially

Examples: **snāna** → **sināna**, **sneha** → **sineha**

- **i** may be inserted between a consonant and **l**

Examples: **kleśa** → **kilesa**, **glāna** → **gilāna**, **mlāyati** → **milāyati**, **ślāghati** → **silāghati**

- An epenthetic vowel may be inserted between an initial sibilant and **r**

Example: **śrī** → **sirī**

- The sequence **ry** generally becomes **riy** (**i** influenced by following **y**), but is still treated as a two-consonant sequence for the purposes of vowel-shortening

Example: **ārya** → **arya** → **ariya**, **sūrya** → **surya** → **suriya**, **vīrya** → **virya** → **viriya**

- **a** or **i** is inserted between **r** and **h**

Example: **arhati** → **arahati**, **garhā** → **garahā**, **barhiṣ** → **barihisa**

- There is sporadic epenthesis between other consonant sequences

Examples: **caitya** → **cetiya** (not **cecca**), **vajra** → **vajira** (not **vajja**)

Other changes

- Any Sanskrit sibilant before a nasal becomes a sequence of nasal followed by **h**, i.e. **ṣṇ**, **sn** and **sm** become **ṇh**, **nh**, and **mh**

Examples: **trṣṇa** → **taṇha**, **uṣṇīṣa** → **uṇhīsa**, **asmi** → **amhi**

- The sequence **śn** becomes **ñh**, due to assimilation of the **n** to the preceding palatal sibilant

Example: **praśna** → **praśña** → **pañha**

- The sequences **hy** and **hv** undergo metathesis

Examples: **jihvā** → **jivhā**, **grhya** → **gayha**, **guhya** → **guyha**

- **h** undergoes metathesis with a following nasal

Example: **grhṇāti** → **gaṇhāti**

- **y** is geminated between **e** and a vowel

Examples: **śreyas** → **seyya**, **Maitreya** → **Metteyya**

- Voiced aspirates such as **bh** and **gh** on rare occasions become **h**

Examples: **bhavati** → **hoti**, **-ebhiṣ** → **-ehi**, **laghu** → **lahu**

- Dental and retroflex sounds sporadically change into one another

Examples: **jñāna** → **ñāṇa** (not **ñāna**), **dahati** → **ḍahati** (beside Pāli **dahati**) **nīḍa** → **nīla** (not **nīḷa**), **sthāna** → **ṭhāna** (not **thāna**), **duḥkṛta** → **dukkata** (beside Pāli **dukkata**)

Exceptions

There are several notable exceptions to the rules above; many of them are common Prakrit words rather than borrowings from Sanskrit.

- **ārya** → **ayya** (beside **ariya**)
- **guru** → **garu** (adj.) (beside **guru** (n.))
- **puruṣa** → **purisa** (not **purusa**)
- **vr̥kṣa** → **rukṣa** → **rukḥha** (not **vakkha**)

Buddhist Hybrid Sanskrit

Buddhist Hybrid Sanskrit (BHS) is a modern linguistic category applied to the language used in a class of Indian Buddhist texts, such as the Perfection of Wisdom sutras. BHS is classified as a Middle Indo Aryan language. It is sometimes called “Buddhist Sanskrit” or “Mixed Sanskrit.”

The term owes its usage and definition largely to the scholarship of Franklin Edgerton. Buddhist Hybrid Sanskrit is primarily studied in the modern world in order to study the Buddhist teachings that it records, and to study the development of Indo-Aryan languages. Compared to Pāṇi and Classical Sanskrit, comparatively little study has been made of Buddhist Hybrid Sanskrit, in part because of the fewer available writings, and in part because of the view of some scholars that BHS is not distinct enough from Sanskrit to comprise a separate linguistic category. Edgerton writes that a reader of a Buddhist Hybrid Sanskrit text “will rarely encounter forms or expressions which are definitely ungrammatical, or at least more ungrammatical than, say, the Sanskrit of the epics, which also violates the strict rules of Pāṇini. Yet every paragraph will contain words and turns of expression which, while formally unobjectionable (...) would never be used by any non-Buddhist writer.”

Buddhist Hybrid Sanskrit writings emerged after the fourth century BC codification of Classical Sanskrit by the scholar Pāṇini. His standardized version of the language that had evolved from the ancient Vedic came to be known as “Sanskrit” (meaning “refined,” or “completely formed”). Prior to this, Buddhist teachings are not known to have generally been recorded in the language of the Brahmanical elites. At the time of the Buddha, instruction in it was restricted to members of the so-called “twice-born castes”. While Gotama Buddha was probably familiar with what is now called Sanskrit, he preferred to teach in local languages. At one point he ruled against translating his teachings into Vedic, saying that to do so would be foolish - the language of the Vedas, Vedic was by that time an archaic and obsolete language.

After Pāṇini's work, Sanskrit became the pre-eminent language for literature and philosophy in India. Buddhist monks began to adapt the language they used to it, while remaining under the influence of a linguistic tradition stemming from the protocanonical Prakrit of the early oral tradition. While there are widely differing theories regarding the relationship of this language to Pāṇi, it is certain that Pāṇi is much closer to this language than Sanskrit is.

Edgerton holds that nearly all Buddhist works in Sanskrit, at least until a late period, belong to a continuous and broadly unitary linguistic tradition. The language of these works is separate from the tradition of Brahmanical Sanskrit, and goes back ultimately to a semi-Sanskritized form of the protocanonical Prakrit. The peculiar Buddhist vocabulary of BHS is evidence that BHS is subordinate to a distinct linguistic tradition quite separate from standard Sanskrit. The Buddhist writers who used standard Brahmanical Sanskrit were small in number. This group seems to have been comprised of converts who received orthodox Brahmanical training in their youth before converting to Buddhism, such as Aśvaghoṣa.

A

abhibhavati; (abhi + bhū) overcomes.

abhibhū; m. conqueror.

abhidhamma; m. higher doctrine.

abhigacchati; (abhi + gamu) goes near to.

abhiñānāti; (abhi + ñā) perceives.

abhikkamati; (abhi + kamu) goes forward.

abhimāṅgala; n. great festival.

abhimukha; facing towards.

abhiññā; f. higher knowledge.

ācariya; m. teacher.

ādara; m. affection, esteem, care.

ādāya; p.p. having taken.

adhibhūta; p.p. mastered.

adhigacchati; (adhi + gamu) attains, acquires.

adhipati; m. chief, master.

adhisessati; (adhi + si) will lie upon.

adhisīla; a higher morality.

adhisīta; adj. very cold.

adhitiṭṭhati; (adhi + ṭhā) stands upon.

adhivasati; (adhi + vasa) dwells in.

agā; (gamu) went.

āgacchati; (ā + gamu) comes.

āgatasamaṇo; m. monastery.

aggi; m. fire.

aha; n. day.

aham; pro. i.

āhāra; m. food.

āharati; (ā + hara) brings.

aja; m. goat.

ajā; f. she-goat.

ajja; ind. to-day.

ākāsa; m. sky.

alīkavādī; m. liar.

āma; ind. yes.

amacca; m. minister.

amba; n. mango.

ambara; n. garment.

amhākaṃ; pro. our.

amu; pro. this, that, such.

aṅguli; f. finger.

añña; adj. another

annada; giver of food.

aññatara; adj. certain.

antevāsiko; m. pupil.

antima; adj. last.

anu; pre. like, after, along, under.

anugacchati; (anu + gamu) follows.

anulomato; in accordance with.

anunāyaka; m. sub-chief.

anupubbaṃ; in due course.

anurāja; m. successor.

apa; pre. from, away from.

āpabbata; n. as far as the rock.

apagacchati; (apa + gamu) goes away.

āpana; n. shop, market.

apara; adj. other, western, subsequent.

aparaṇha; m. afternoon.

apasālāya; from the hall.

apavāda; m. abuse, blame.

api; ind. over, near to.

apidhāna; n. cover, lid.

appa; adj. little, few.

appamāda; m. earnestness.

arahanta; m. arahat.

ārāma; m. temple, garden.

āroceti; (ā + ruca) informs, tells, announces.

ārogya; n. health.

asādhu; m. bad man.

āsana; n. seat.

asi; m. sword.

asikaḷaho; m. swordfight.

asīti; eighty.

assa; m. horse.

assā; f. mare.

aṭavi; f. forest.

atigacchati; (ati + gamu) overcomes.

atikkamati; (ati + kamu) transgresses.

atisundara; very beautiful.

atithi; m. guest.

ativiya; adj. very.

atta; m. soul, self.

attha; m. matter, meaning, good.

aṭṭha; eight.

aṭṭhādaśa; eighteen.

aṭṭhama; eighth.

aṭṭhi; n. bone.

avabhodha; m. understanding.

avacarati; (ava + cara) traverses.

avaharati; (ava + hara) takes away.

avajānāti; (ava + ñā) despises.

avakkamati; (ava + kamu) descends.

avamāññati; (ava + mana) looks down upon.

āvuso; ind. friend, brother.

aya; n. iron.
ayomaya; made of iron.
āyu; n. age.

B

bahudhā; in many ways.
bāla; m. young.
bālatā; f. childhood.
bālatta; n. ignorance.
balavant; m. powerful.
bandhumant; m. he who has relations.
bhagavant; m. the blessed one.
bhaginī; f. sister.
bhajati; (bhaja) associates.
bhaṇati; (bhaṇa) speaks, recites.
bhaṇḍa; n. goods, article.
bhaṇḍāgārika; m. treasurer
bhante; ind. lord, reverend sir.
bhariyā; f. wife.
bhāsā; f. language.
bhāsana; n. speech.
bhattu; m. husband.
bhātu; m. brother.
bhava; n. existence.
bhavati; (bhū) becomes.
bhāveti; (bhū) cultivates, develops.
bhaya; n. fear.
bhikkhu; m. buddhist monk.
bhikkhunī; f. nun.
bhinna; p.p. broken.
bhū; to be.
bhujaga; m. snake.
bhūmi; f. ground.
bhuñjati; (bhuji) eats, partakes.
bhuñjitukāma; wishing to eat.
bhūta; n. being.
bīja; n. seed, germ.
brahmacārī; m. celibate.
buddha; m. the enlightened one.
buddhadesita; preached by buddha.
bujjhati; (budha) understands.
byaggha; m. tiger

C

cakkhu; n. eye.
canda; m. moon.
carati; (cara) wanders.
cattāḷisati; forty.
catu; four.

catuddasa; fourteen.
catuttha; fourth.
ceta; n. mind.
cha; six.
chatta; n. umbrella.
chaṭṭha; sixth.
ciraṃ; indec. for a long time.
corabhayaṃ; n. fear from thief.
corayati; (cura) steals.
coreti; (cura) steals.
cuddasa; fourteen.

D

dakkhiṇa; south.
dāna; n. alms, giving, gift.
daṇḍa; n. stick.
daṇḍī; he who has a stick.
dāraka; m. child.
dārikā; f. girl.
dāru; n. wood, fire-wood.
dārumaya; wooden.
dasa; ten.
dāsa; m. servant.
dāsi; f. servant-maid.
dātu; m. giver.
dāyaka; m. supporter.
deseti; (disa) preaches.
deti; (dā) gives.
deva; m. god.
devi; f. goddess.
deyya; that which should be given.
dhamma; m. law, truth, doctrine.
dhamma;
dhammacārī; m. righteous one.
dhammadhara; m. versed in the
dhammasālā; f. preaching hall.
dhammatā; f. nature.
dhammavādī; m. speaker of the truth.
dhammika; righteous.
dhana; n. wealth.
dhāvati; (dhāva) runs.
dhenu; f. cow.
dhitimant; m. courageous one.
dhītu; f. daughter.
dhovati; (dhova) washes.
dhunāti; (dhu) destroys.
dibbati; (diva) enjoys.
dīgha; adj. long.
dinakara; m. sun.

dīpa; n. light, lamp.
disā; f. quarter, direction.
diṭṭhadhammo; m. saint.
divasa; m., n. day.
dosa; m. hatred.
du; pre. bad, difficult.
duddama; difficult to tame.
duggati; f. evil state.
duhitu; f. daughter.
duranubodha; difficult of comprehension.
dutiya; second.
dvādasa; twelve.
dvi; two.
dvikkhattum; twice.

E
eka; one, certain, some.
ekādaśa; eleven.
eḷaka; m. goat.
eva; ind. just, quite, even, only.
evaṃ; ind. thus.

G
gacchati; (gamu) goes.
gahapati; m. householder.
gāma; m. village.
gamaka; m. goer.
gamana; n. going.
gāmatā; f. collection of villages.
gāmato; gone to the village.
gaṅgā; f. river.
gantukāma; wishing to go.
gārayha; blamable.
gati; f. state.
ghara; n. home, house.
ghaṭa; m. pot, jar.
ghosana; noisy.
gilāna; m. sick person.
gīti; f. song.
go; m. bull.
gotrabhū; n. Ariya.
guṇavant; m. virtuous one.

H
harati; (hara) carries.
hattha; m. hand.
hatthi; m. elephant.
hatthinī; f. she-elephant.
have; ind. indeed, certainly.

hi; indec. indeed.
hīyo; ind. yesterday.

I
icchati; (isu) wishes, desires.
idāni; ind. now.
idha; ind. here.
ima; this.
isi; m. sage.
itara; adj. different, the remaining.
ito; ind. hence. ago, from here.
iva; ind. like.

J
janaka; m. father.
jananī; f. mother.
janatā; f. multitude.
jaya; m. victory.
jāyati; (jana) arises, is born.
jeṭṭha; eldest.
jetu; m. conqueror.
jeyya; elder.
jīnāti; (ji) conquers.
jīvati; (jīva) lives.

K
ka; pro. who, which?
kacchapa; m. turtle.
kadariya; m. miser.
kammaja; born of kamma.
kampati; (kampa) shakes, wavers.
kaṇha; black.
kaniṭṭha; adj. youngest.
kaniya; adj. younger.
kaññā; f. maiden, virgin.
kapi; m. monkey.
kāraka; m. doer.
karaṇa; n. doing.
karanīya; that which should be done.
kassaka; m. farmer.
katama; pro. what, which?
kataññū; m. grateful person.
katara; pro. what, which?
kattu; m. doer.
kattukāma; wishing to do.
kavi; m. poet.
kāyika; bodily.
khādati; (khāda) eats, chews.
khaggavisāṇa; m. rhinoceros

khajja; eatable.
khaṇati; (khaṇa) digs.
khanti; f. patience.
khetta; n. field.
khippaṃ; ind. quickly.
khīra; n. milk.
khuddaka; adj. small.
kīlati; plays.
kiṃ; ind. why? what? pray.
kodha; m. anger.
kodhana; irritable.
koṭi; f. hundred lakhs.
kuddāla; m., n. spade.
kujjhati; (kudha) gets angry.
kumbhakāra; m. potter.
kuñjara; m. elephant.
kūpa; m. well.

L

labhati; (labha) receives.
lakkhaṃ; lakh.
lekhana; n. letter.
likhati = (likha) writes.
lobha; m. greed.
loka; m. world.
lokaḥita; beneficial to the world.
lokika; worldly.
loṇika; mixed with salt.

M

maccha; m. fish.
maccu; m. death.
madhu; m. honey.
magga; m. road.
maggika; m. traveller.
mahanta; adj. big.
mahesī; f. queen.
majja; n. intoxicant.
majjhima; adj. middle.
mālākāra; m. garland-maker.
mama; pro. my, mine.
mana; mind.
māna; n. pride.
mañca; m. bed.
maṇi; m. jewel.
manomaya; mental.
manussa; m. human being.
manussatta; n. manhood.
maraṇa; n. death.

māsa; m., n. month.
mātaṅga; m. elephant.
mātula; m. uncle.
mayhaṃ; pro. my, mine.
medha; adj. wise.
medhāvī; m. wise man.
medhāvinī; f. wise woman.
mitta; m., n. friend.
mukha; n. face, mouth.
muni; m. sage.
mutti; f. deliverance.

N

nagara; m. city.
nāgarika; urban.
nāma; n. name, mind.
namo; ind. honour.
nara; m. man.
narapati; m. king.
nārī; f. woman.
nātha; m. lord, refuge.
ñāti; m. relative.
nattu; m. nephew.
ñātu; m. knower.
nava; nine.
nāvā; f. ship, boat.
navama; ninth.
nāvika; m. navigator.
navuti; ninety.
netu; m. leader.
nīca; mean, low.
nicaya; n. accumulation.
nidahati; (ni + daha) lays aside.
nidhāya; ind. p.p. having left aside.
nigacchati; (ni + gamu) goes away.
nigama; m. town, market.
nīharati; (nī + hara) takes away, removes.
nikkhamati; (ni + kamu) departs.
nikkhaṇati; (ni + khaṇa) buries.
nīla; adj. blue.
nirāhāra; without food.
nīrasa; sapless, tasteless.
nīroga; healthy.
nisīdati; (ni + sada) sits.
nittaṇho; arahant (desireless one).
nivattati; (ni + vatu) ceases.

O

odana; m. rice, cooked rice.

ojā; f. essence.
osadha; m. medicine.
osadhasālā; f. dispensary.
ovāda; m. advice.

P

pabala; very strong.
pabbata; m., n. mountain.
pacati; (paca) cooks.
pacchābhataṃ; after meal.
pacchima; west.
pāda; m., n. foot
paharati; (pa + hara) strikes.
pakkamati; (pa + kamu) sets out, goes away.
pakkhipati; (pa + khipa) throws in, puts in.
pālībhāsā; f. pālī-language.
pana; ind, but, however, further.
pañca; five.
pañcadasa; fifteen.
pañcadhā; fivefold.
pañcama; fifth.
pañcama; fifth.
pañña; m. wise man.
pañha; m. question
pañita; noble.
paññā; f. wisdom.
paññākāra; m. present.
paññarasa; fifteen.
paññāsa; fifty.
pāpa; n. evil.
pāpaka; adj. evil.
pāpakārī; m. evil-doer.
pāpuṇāti; (pa + apa) arrives.
para; adj. other, different.
parā; ind. away, aside, back, opposed to.
parābhava; m. decline, ruin.
parājaya; defeat.
parakkamati; (para + kamu) strives.
pari; pre. around, about, complete.
pariccheda; m. limit, extent, chapter.
paridahati; (pari + daha) puts on.
paridhāvati; (pari + dhāva) runs about.
parikkhipati; (pari + khipa) throws around.
parisuddha; complete purity.
pasattha; good.
pāsāṇa; m. rock, stone
pātarāsa; m. morning meal.
patati; (pata) falls.
paṭhama; first.

pāṭhasālā; f. school.
pati; m. husband, lord.
pati; pre. again, against, back, towards.
patideti; (pati + dā) gives in return.
paṭikkamati; (paṭi + kamu) retreats.
paṭilekhana; n. letter in reply.
paṭilomaṃ; backwards.
paṭipadā; f. course, conduct, practice.
patirāja; hostile king.
patirūpaṃ; counterfeit, suitable.
paṭisotaṃ; against the stream.
paṭivadati; (paṭi + vada) answers.
pāto; ind. early in the morning.
pavisati; (pa + visa) enters.
pāya; n. water, milk.
payāti; (pa + yā) goes forward.
payojana; n. use, need.
pema; m. attachment, love.
pīta; adj. yellow.
pīṭha; n. chair, bench.
pīti; f. joy.
pitu; m. father.
potthaka; n. book.
pubba; adj. first, foremost, eastern.
pubbaṇha; m. forenoon.
pucchati; asks.
pūjeti; offers.
puñña; n. merit, good.
puññakārī; m. good-doer.
puppha; n. flower.
purato; ind. in the presence of.
puratthima; east.
putta; m. son.
puttika; he who has sons.

R

raja; n. dust.
rāja; m. king.
rajatamaya; made of silver.
rājini; f. queen.
rakkhati; protects.
rathakāra; charioteer.
rati; f. attachment.
ratta; adj. red.
raṭṭha; n. country, kingdom, realm.
ratti; f. night.
roga; m. disease.
rukka; m. tree.
rundhati; (rudhi) obstructs.

S

sā; she.
sabba; all.
sabbadā; ind. everyday.
sabbaññū; m. all knowing one.
sabbaso; in every way.
sabbathā; in every way.
sacca; a truth.
sadā; ind. always.
saddala; m. meadow
saddhā; f. faith, devotion, confidence.
sādhu; m. good man.
sādhu; adj. good.
sādhukaṃ; ind. well.
sahassaṃ; thousand.
sahāya; m. friend.
sakaṭa; cart. m.
sālā; f. hall.
saṃ; pre. with, together, self.
samāgacchati; (saṃ + ā + gamu) assembles.
samaṇa; m. holy man, ascetic.
sambuddha; self-enlightened.
sameti; meets together.
saṃharati; (saṃ + hara) collects.
sāmī; m. husband, lord.
sammā-sammbuddha; m. fully enlightened one.
sammukha; face to face with.
saṅgha; m. collection, the order.
saṅkhipati; (saṃ + khipa) condenses.
saṅkilissati; (saṃ + kilisa) is defiled.
sara; n. lake.
saraṇa; n. refuge.
sataṃ; hundred.
satta; seven.
sattadasa; seventeen.
sattama; seventh.
sattati; seventy.
saṭṭhi; sixty.
satthu; m. teacher.
sāyamāsa; m. evening meal, dinner.
senā; f. army.
seta; adj. white.
setṭha; adj. excellent, chief.
sikkhaka; m. learner
sīha; m. lion
sīla; n. morality, precept, virtue.
sīladhanaṃ; wealth of virtue.
sira; n. head.
sīta; adj. cold, cool.

siyā; would be.
so; pro. he.
soka; m. grief.
soḷasa; sixteen.
soṇa; m. dog
sotu; m. hearer.
sovaṇṇamaya; golden.
su; pre. good, well, thoroughly, excess.
subhāvita; p.p. thoroughly practised.
sūda; m. cook.
sudesita; well preached.
sudubbala; very weak.
sugati; f. good or happy state.
sujana; m. good man.
sukara; easy to do.
sukhita; adj. happy, healthy.
sunakha; m. dog.
suṇāti; (su) hears.
suve; ind. tomorrow.

T

tadā; ind. then.
taḷāka; n. pond pool.
tama; n. darkness.
taṇhā; f. craving.
tapa; n. asceticism, control.
tarati; (tara) crosses.
taruṇa; adj. young.
tāsaṃ; f. their.
tassa; m., n., pro. his.
tassā; f. pro. her.
tatiya; third.
tava; m., f., n., pro. your.
teja; n. majesty.
terasa; thirteen.
tesaṃ; m., n., pro. their.
ti; three.
tiṃsati; thirty.
tiṇa; n. grass.
tumhākaṃ; m., f., n., pro. plu. your.
tuyhaṃ; m., f., n. pro. sing. your.

U

ucca; adj. high.
ucchindati; (u + chidi) cuts off.
udaka; n. water.
udaya; m. rise, beginning.
uggacchati; (u + gamu) rises.
ukkipati; (u + khipa) throws upwards.

uṇha; adj. hot.
upa; pre. near, towards, next.
upādāna; attachment, clinging.
upadhāvatī; (upa + dhāva) runs up to.
upagacchati; (upa + gamu) goes
upagaṅgaṃ; near a river.
upakaḍḍhati; (upa + kaḍḍha) drags down.
upakaṇṇa; into the ear.
upanagaraṃ; near a city, suburb.
uparāja; m. viceroy.
upāsaka; m. devotee (male).
upasākhā; minor branch.
upasaṅkamati; (upa + saṃ + kamu) approaches.
upāsikā; f. devotee. (female).
ura; n. shoulder.
uttara; adj. higher, superior, northern.
uttarati; (u + tara) ascends.

V

vā; ind. either, or.
vācā; f. word.
vāceti; (vaca) reads, recites.
vadati; (vada) speaks.
vadhū; f. young wife.
vanavāsa; residence in the forest.
vandati; (vanda) salutes.
vaṇṇa; m. appearance, colour, praise.
vapati; sows.
vassa; m., n. year, rain.
vattha; n. cloth, raiment.
vattu; m. talker.
vaya; n. age.
vāyamati; strives, tries.
vejja; m. doctor, physician.
vibhava; m. power, free from existence.
vicarati; (vi + cara) wanders about.
vicchindati; (vi + chidi) cuts off.
vigata; separated.
vihaññati; perishes.
vīhi; m. paddy.
vikkhipati; scatters.
viloma; reverse.
vimala; stainless.
vimukha; averted.
vimutti; f. perfect release.
vipassati; (vi + passa) sees clearly.
vīsaṃ; twenty.
visama; uneven.
vīsati; twenty.

visikhā; f. street.
visoka; sorrowless.
visujjhati; (vi + sudha) is purified.
viya; ind. like.
vuddha; adj. old.
vyākaroṭi; (vi + ā + kara) expounds.

Y

yā; pro. who, which, that.
yācaka; m. beggar.
yadā; ind. when.
yāgu; m. rice-gruel.
yasa; n. glory.
yathābalaṃ; according to strength.
yathākammaṃ; to order.
yathāsatti; according to one's ability.
yathāvuddhaṃ; according to seniority.
yāva; ind. till, so long.
yāvadatthaṃ; as one wishes.
yāvajīvaṃ; till life lasts.
yogga; suitable.

A

abandons; jahati.
about; matta.
above; upari.
abuse; upavāda. m.
accumulation; nicaya.
acquires; adhigacchati.
action; kamma. n.
advice; ovāda. m.
affection; ādara. m.
after; pacchā. ind.
afternoon; aparaṇha. m.
again; puna. ind.
against; pati. ind.
age; āyu. n.
ago; ito. ind.
all; sabba. adj.
all-knowing one; sabbaññū. m.
alms; dāna.
also; api, ca. ind.
always; niccaṃ. ind.
and; ca. ind.
anger; kodha. m.
angry (gets); kujjhati.
announces; āroceti.
another; añña. pro.
answers; paṭivadati.
appearance; vaṇṇa. m.
approaches; upasaṅkamati.
aquatic; jalaja.
arahant; arahanta.
arises; uggacchati.
arises (is born); jāyati, uppajjati.
army; senā. f.
around; pari. ind.
arrives; pāpuṇāti.
article; bhaṇḍa. n.
as long as; tāva. ind.
ascends; āruhati.
ascetic; samaṇa, m.
asceticism; tapa. m.
asks; pucchati.
assembles; samāgacchati.
associates; bhajati.
attachment; pema. m., rati. f.
attains; adhigacchati.
aunt; mātulāni. f.

avaricious person; kadariya. m.
averted; vimukha.
away; apa, ava, parā, ni. pre.

B

back; puna. ind.
backwards; paṭilomaṃ.
bad; du. pre.
bad man; asādhū. m.
becomes; bhavati.
becoming; bhava. m.
bed; mañca, m.
beggar; yācaka. m.
beginning; udaya. m.
behind; pacchā. ind.
bench; pīṭha. n.
beyond; pāraṃ. ind.
big; mahanta. adj.
bird; sakuna. m.
black; kaṇha. adj.
blamable; vajja.
blame; apavāda. m.
blessed; bhagavanta.
blessings-bestower; sivaṅkara. m.
blue; nīla. adj.
blueness; nīlatā. f. nīlattaṃ. n.
boat; nāvā. f.
bodily; kāyika.
bone; aṭṭhi. n.
book; potthaka, m., n.
born (is); jāyati.
brings; āharati.
brother; āvuso. (a form of address).
brother; bhātu. m.
buddha; buddha. m.
bull; go. m.
buries; nikhaṇati.
but; pana. ind.
buys; kiṇāti.

C

care; ādara. m.
carries; harati.
cart; sakaṭa. m.
chair; pīṭha. n.
chapter; pariccheda. m.
chariot; ratha. m.

chews; khādati.
chief; adhipati. m. seṭṭha. adj.
child; dāraka. m.
childhood; bālatā. f.
city; nagara. n.
clear; vipprasanna.
climbs; āruhati.
cloth; vattha. n.
coach-builder; rathakāraka.
cold; sīta. adj.
collection; samūha. m.
collects; saṅharati.
colour; vaṇṇa. m.
comes; āgacchati.
compiles; saṅgaṇhāti.
complete; sampuṇṇa.
condenses; saṅkhipati.
condition; bhāva. m.
condition (of birth); gati. f.
conduct; paṭipadā. f. ācāra. m.
conqueror; abhibhū. m.
conquers; jināti.
consent; anumati. f.
control; dama. m.
cook; sūda. m.
cook (wishing to); pacitukāma.
cooked rice; odana. n.
cooks; pacati.
cool; sīta. adj.
counterfeit; patirūpaṃ.
country; raṭṭha. n.
courageous; dhitimant. m.
course; paṭipadā. f.
cover; apidhāna, pidhāna. n.
covetousness; abhijjhā. f.
cow; dhenu. f.
craving; taṇhā. f.

D

darkness; andhakāra. m.
daughter; dhītu. f.
day; divasa. m., n.
death; maccu. m.
declares; vadati.
defeat; parājaya. m.
defiles; saṅkilissati.
deliverance; mutti. g.
delusion; moha. m.
departs; nikkhamati.

descends; okkamati.
despises; avajānāti.
destroys; dhunāti.
destruction; khaya. m.
devotee (female); upāsikā. f.
devotee (male); upāsaka. m.
devotion; saddhā. f.
different; nānā.
difficult; dukkara.
digs; khaṇati.
dinner; sāyamāsa. m.
direction; disā. f.
disappears; antaradhāyati.
disciple; sāvaka. m.
disease; roga. m.
dispensary; osadhasālā. f.
do (wishing to); kattukāma.
doctor; vejja. m.
doctrine; dhamma. m.
doer; kāraka. m.
dog; sunakha/soṇa. m.
doing; karonta. pres. p.
down; heṭṭhā. ind.
drags down; upakaḍḍhati.
drinkable; peyya.
drinks; pibati, pivati.
dust; raja. n.
dwells; viharati.

E

ear; sota. n.
early; pubba. adj.
earnestness; appamāda. m.
east; puratthimā.
easy (to do); sukara.
eat (wishing to); bhuñjitukāma.
eater; bhojaka.
eats; bhuñjati.
edible; khādanīya.
eight; aṭṭha.
eighteen; aṭṭhadasa, aṭṭhārasa.
eighty; asāta.
either; vā.
elephant; mātāṅga. m.
end; anta. m.
enlightened one; sambuddha. m.
especial; visesa.
essence; sāra. n.
esteem; ādara. m.

even; api. ind.
evening; sāyaṇha. m.
evening-meal; sāyamāsa. m.
everyday; sabbadā.
evil; pāpa. n.
evil doer; pāpakārī. m.
evil state; duggati. f.
excellent; seṭṭha. adj. suṭṭhu. ind.
exhortation; ovāda. m.
existence; bhava. m.
expounds; vyākaroṭi.
extent; pariccheda. m.
eye; cakkhu. n.

F

face; mukha. n.
faith; saddhā. f.
falls; patati.
farmer; kassaka. m.
father; janaka. m. pitu. m.
fear; bhaya. n.
few; appa. adj.
field; khetta. n.
fifteen; pañcadasa, paṇṇarasa.
fifth; pañcama.
finger; aṅguli. f.
fire; aggi. m.
firewood; dāru. n.
first; paṭhama.
fish; maccha. m.
five; pañca.
flower; puppha. n.
folds; saṃharati.
follows; anugacchati.
food; āhāra. m.
foot; pāda. m.
foremost; pubba. adj.
forenoon; pubbaṇha. m.
forest; aṭavi. f. vana. n.
forest (residence in); vanavāsa.
forty-nine; ekūna paṇṇāsa.
four; catu.
fourteen; cūddasa, catuddasa.
fourth; catuttha.
freed; mutta. p.p.
freedom; mutti. f.
friend; āvuso, mitta. n., m. sahāya. m.
fruit; phala. n.
further; puna. ind.

G

gait; gati. f.
ganges; gaṅgā. f.
garden; ārāma. m.
garland-maker; mālākāra. m.
garment; ambara. m. vattha. n.
germ; bīja. n.
gets; labhati.
gets (angry); kujjhati.
gift; dāna. n.
girl; dārakā. f.
giver; dāyaka. m.
giver (of food); annada.
gives; deti.
giving; dāna. n.
glory; yasa. n.
goal; attha. m.
goat; aja. m.
goat (she); ajā. f.
god; deva. m.
goddess; devī. f.
goes; gacchati.
goes about; vicarati.
goes away; apagacchati.
goes forward; abhigacchati.
going; gamana. n.
golden; sovaṇṇamaya.
good; sundara. adj.
good doer; puññakārī. m.
good man; sujana. m.
goods; bhaṇḍa. n.
grass; tiṇa. n.
grateful-person; kataññū. m.
great; mahanta. adj.
greed; lobha. m.
grief; soka. m.
ground; bhūmi. f.
grows; vaḍḍhati.
gruel-rice; yāgu. m.
guest; atithi. m.

H

hall; sālā. f.
hand; hattha. m.
happy; sukhita. adj.
happy state; sugati. f.
hatred; kodha. m.
he; so.
head; sira. n.

health; ārogya. n.
healthy; nīroga.
heard; suta. p.p.
hearer; sotu. m.
hearing; sutvā. ind. p.p.
hears; suṇāti.
hence; ito. ind.
here; idha. ind.
high; ucca. adj.
higher; uttara.
hinders; bādhati.
his; tassa. pro.
holy man; samaṇa. m.
home; ghara. n.
horse; assa. in.
hospital; gilānasālā. f.
house; ghara. n.
hundred; sataṃ.
Human being; manussa. m.
husband; sāmi. m.

I

I; ahaṃ. pro.
ignorance; bālatta. n.
immediately; khippaṃ. ind.
in; anto. ind.
indeed; have, hi, eva. ind.
informs; āroceti.
intoxicating; majja.
iron; aya. n.
iron-made; ayomaya.

J

jar; ghaṭa. n.
jewel; maṇi. m.
joy; pīti. f.

K

kindness; karuṇā. f.
king; rājā. m.
kingdom; raṭṭha. n.
knower; ñātu. m.
knowledge; ñāṇa. n.
knowledge, higher; abhiññā. f.
knows; jānāti.

L

lake; taḷāka. m.
lakh; lakkha.

lamp; dīpa. m.
language; bhāsā. f.
last; antima. adj.
law; dhamma. m.
lays aside; nidahati.
leader; nāyaka. m.
leading; nayanta. pres. p.
learner; sikkhaka. m.
learns; sikkhati.
letter; lekhaṇa. n.
lid; pidahana. n.
lie; musā. f.
liar; alikavādī. m.
light; dīpa. n.
like; viya, iva. ind.
limit; pariccheda. m.
lion; sīha. m.
little; appa. adj.
lives; jīvati.
long; ciraṃ, dīgha. adj.
lord; nātha. m., issara. m.
low; nīca. adj.
lust; rāga. m.

M

maiden; kaññā. f.
majesty; teja. n.
man; nara. m., manussa. m.
mango; amba. m.
manhood; manussatta. n.
mankind; pajā. f.
mare; assā. f.
market; āpana. n.
master; adhipati. m.
mastered; adhibūta.
matter; attha. m.
meadow; saddala. m.
meaning; attha. m.
medicine; osada. n.
meets together; sameti.
memory; sati. f.
mental; mānasika.
merchant; vāṇija. m.
merit; puñña. n.
middle; majjhima. adj.
milk; khīra. n.
mind; mana. n. citta. n.
minister; amacca. m.
miser; kadariya. m.

monastery; ārāma, vihāra. m.
monk; bhikkhu. m.
monkey; kapi. m., vānara. m.
month; māsa. m., n.
moon; canda. m.
morality; sīla. n.
morality, higher; adhisīla. n.
morning; pāto. ind.
morning meal; pātārāsa. m.
mother; janani. f., mātū. f.
mountain; pabbata. m., n.
mouth; mukha. n.
multitude; janatā. f.
my; mama, mayham. pro.

N

name; nāma. n.
name (by); nāma. ind.
nature; dhammatā. f.
navigator; nāvika. m.
near; santike. ind.
need; payojana. n.
nephew; nattu. m.
night; ratti. f.
nine; nava.
nineteen; ekūna vīsati.
ninety; navuti.
ninety-nine; ekūna sataṃ.
no; na, nahi.
noisy; ghosana.
not; na.
now; idāni.
nun; bhikkhunī. f.

O

ocean; jalanidhi. f., samudda. m.
offers; pūjeti.
old; vuddha. adj.
once; ekakkhattuṃ.
one; eka.
only; eva. ind.
or; vā. ind.
other; apara. adj.
our; amhākaṃ. pro.
over; upari. pre.
overcomes; abhibhavati.

P

paddy; vīhi. m.

palace; pāsāda. m.
pāli language; pāḷibhāsā. f.
park; ārāma. m.
partakes; bhuñjati.
path; paṭipadā f., magga. m.
patience; khanti. f.
perceives; abhijānāti.
perishes; vihaññati.
physician; vejja. m.
plays; kīḷati.
poet; kavi. m.
pond; taḷāka. m.
pool; taḷāka. m.
pot; ghaṭa. n., kumbha. m.
potter; kumbhakāra. m.
powerful; balavant. m.
practice; paṭipadā. f.
praise; vaṇṇa. m.
preaches; deseti.
preaching hall; dhamma sālā. f.
precept; sīla. n.
presence; samīpa. m.
protects; rakkhati.
pupil; sissa. m.
purified (is); parisujjhati.

Q

quality; vaṇṇa. m.
quarter; disā. f.
queen; mahesī. f.
question; pañha. m.
quickly; khippaṃ. ind.

R

raiment; vattha. n.
rain; vassa. m., n.
realm; raṭṭha. n.
receives; labhati, gaṇhāti.
recollection; sati. f.
red; ratta. adj.
refuge; saraṇa. n. nātha. m.
relative; ñāti. m., bandhu. m.
relatives (having); bandhumant. m.
release; mutti. f.
remaining; sesa. m.
removes; nīharati, avaharati.
resites; bhaṇati.
retreats; paṭikkamati.
reverend sir; bhante.

reverse; paṭiloma.
reward; paṇṇākāra. m.
rhinoceros; khaggavisāṇa. m.
rice; odana. m., n.
river; gaṇḡā. f., nadī. f.
road; magga. m.
rock; pāsāṇa. m.
runs; dhāvati.

S

sage; muni. m.
saint; arahanta. m.
salt; loṇa. n.
salt, mixed with; loṇika.
salutation; namo. ind.
salutes; vandati.
sapless; nīrasa.
scatters; vikkhipati.
school; pāṭhasālā. f.
sea; samudda. m.
seat; āsana. n.
second; dutiya.
seed; bīja. n.
sees; passati.
seizes; gaṇhāti.
self; atta. m.
self enlightened; sambuddha.
sells; vikkiṇāti.
sends; peseti.
separated; vigata.
servant; dāsa. m.
servant maid; dāsī. f.
seven; satta.
seventeen; sattadasa.
seventh; sattama.
seventy; sattati.
shaky; kampana.
ship; nāvā. f.
shop; āpaṇa. n.
shoulder; ura. n.
sick; gilāna.
sick person; gilāna.
silver (made of); rajatamaya.
sister; bhaginī. f.
sits; nisīdati.
six; cha.
sixteen; soḷasa, sorasa.
sixth; chaṭṭha.
sixty; saṭṭhi.

sky; ākāsa. m.
slave; dāsa. m.
sleeps; supati.
snake; sappā. m., uraga. m.
some; eka.
son; putta. m.
song; gīta. n.
soul; atta. m.
south; dakkhiṇa.
sows; vapati.
spade; kuddāla. m., n.
speaks; vadati.
sport; kīlā. f.
spreads; pattharati.
stainless; vimala.
state; bhāva. m.
steals; coreti, corayati.
stick; daṇḍa. n.
stone; pāsāṇa. m.
street; visikhā. f.
strength giver; balada.
strikes; paharati.
strives; parakkamati.
subsequent; apara. adj.
such; amu. pro.
suitable; yogga.
sun; suriya. m.
superior; uttara. adj.
supporter; dāyaka. m.
surrounds; parikkhipati.
sword; asi. m.
sword fight; asikaḷaha. m.

T

taken; gahita. p.p.
takes; gaṇhāti.
talker; vācaka. m.
tasteless; nīrasa.
teacher; ācariya. satthu. m.
tells; āroceti.
temple; ārāma. m.
ten; dasa.
that; amu. pro.
their; tesam. m., n. tāsam. f. pro.
then; tadā. ind.
they; te. pro.
thief; cora. m.
third; tatiya.
thirteen; terasa, teḷasa.

thirty; tiṃsati, tiṃsā.
this; ima, amu, pro.
thoroughly; sammā.
thousand; sahaṣṣaṃ.
thousand millions; koṭi sataṃ.
three; ti.
throws; khipati.
tiger; byaggha. m.
till; yāva. ind.
today; ajja. ind.
tomorrow; suve. ind.
too; api. ind.
trader; vāṇija. m.
transgresses; atikkamati.
traveller; maggika. m.
travels; vicarati.
traverses; avacarati.
treasurer; bhaṇḍāgārika.
treats; saṅgaṇhāti.
tree; rukkha. m.
tries; vāyamati.
truth; dhamma. m., sacca. n.
truthful; saccavādī.
turtle; kacchapa. m.
twelve; dvādasā, bārasa.
twenty; vīsati, vīsaṃ.
twice; dvikkhattuṃ.
two hundred; dvi sataṃ.

U

uncle; mātula. m.
under; heṭṭhā. ind.
understanding; ñāṇa. n.
uneven; visama.
until; tāva. ind.
urban; nāgarika.
use; payojana. n.

V

very; eva. ind.
viceroys; uparāja. m.
victory; jaya. m.
village; gāma. m.
virtuous; guṇavant. m.

W

wander; carati.
washes; dhovati.
water; udaka. n.

water born; jalaja.
way; magga. m.
we; amhe. pro.
wealth; dhana. n.
welfare; attha. m.
well; kūpa. m.
west; pacchima.
western; apara. adj.
what; katama. pro.
when; yadā. ind.
whence; kuto. ind.
where; kuhiṃ. ind.
which; ya. pro.
while; yadā. ind.
who; ya. pro.
why; kiṃ. ind.
wicked; dussīla, duṭṭha.
wife (young); vadhū. f.
wife; bhariyā. f.
wisdom; paññā. f.
wise man; medhāvī. m.
wise woman; medhāvinī. f.
wish; icchā. f.
with; saddhiṃ. ind.
without; vinā. ind.
woman; nārī. f.
world; loka. m.
writes; likhati.

Y

year; vassa. m., n.
yellow; pīta. adj.
yes; āma. ind.
yesterday; hīyo. ind.
young; bāla, taruṇa. adj.
younger; bālatara. adj.
your; tava, tuyhaṃ, sing. tumhākaṃ, plu. pro.

Pāli Grammatical Terms

akammaka; intransitive verb
akkhara; letter (of alphabet)
accantasamyoga; direct governance (of acc. by transitive verb)
ajjatanī; aorist (tense)
atidesa; extension of meaning
atītakāla; past tense
attanopada; middle (voice)
adhikaraṇa; one kind of locative (= container)
anāgatakāla; future tense
aniyamita; relative pronoun
aniyamuddesa; relative clause
anunāsika; the letter **ṃ**, the nasal
anussāra; the letter **ṃ**, the nasal
anekattha; type of suffix
apādāna; function of ablative, i.e. separation
appaccattha; type of suffix
alutta; type of compound (see above)
avayava; constituent of compound
avuddhika; weak strengthening of root in vowel gradation
avyaya; indeclinable
avyaya-taddhita; indeclinable numerals and adverbs
avyayībhāva; adverbial compound
asamāhāra; (compound) with plural termination
ākhyāta; verb
ādhāra; locative, support
ālapana; vocative case
itaritara; **dvanda** with plural ending
itthambhūta-vacana; ablative of likeness
itthiliṅga; feminine gender
uttama-purisa; first person
upacāra; figure of speech, metaphor
upapada-tappurisa; verbal dependent determinative compound
upayoga-vacana; accusative case
upasa; prefixed vowel
upasagga; prefix, suffix, affix
ekavacana; singular
okāsa; locative case
kattā; subject of verb
kattukāraka; active voice
kattusādhana; definition of word by way of agent
kamma; object of word
kammakāraka; passive voice
kammadhāraya; adjectival compound
karaṇa-vacana; instrumental case
karaṇa-sādhana; definition of word by way of instrumental sense
kāra; letter or syllable (e.g. **makāro** = the letter “**ma**”)
kāraka; voice (of verb); syntax

kārita; causative
kāla; tense
kālātipatti; conditional derivative substantive
kicca; function, kind of verbal noun suffix
kita; verbal noun suffix
kitaka; verbal noun suffix
kiriyaṅviseṣa; adverb
kriyā, kiriya; adverb, predicate of verb
gaṇa; conjugation
guṇa; strong vowel gradation
guṇa-nāma; quality noun, adjective
catutthī; dative case
chaṭṭhī; genitive case
tatiya; instrumental case
taddhita; secondary derivative substantive
tappurisa; dependent determinative compound
tumanta; infinitive
tumicchatta; desiderative
digu; numerical determinative compound
dutiya; accusative case
dvanda; copulative compound
dvikammaka; bitransitive verb
dhātu; verbal root or stem
dhāturūpakasadda; denominative
napuṃsakaliṅga; neuter gender
nāma; noun, substantive
nipāta; particle
nibbacana; derivative form, derivation
niyamita; demonstrative pronoun (e.g. **taṃ**)
nissaka-vacana; ablative of separation
nissita-vacana; dependent location (cf. Vis.20, VisA.40)
paccatta-vacana; nominative case
paccaya; suffix
paccuppanna (kāla); present (time)
pañcamī; imperative (mood); ablative of separation (case)
paṭisedha; negative (**na, no, mā**)
paṭhamā; nominative case
pada; word; syllable; phrase; sentence
padaccheda; contraction, elision of word
padalopa; elision of word
pada-siddhi; establishment of word-meaning
parassapada; active (voice)
pariyāya; metaphor
parokkhā; perfect tense
puthuvacana; plural
pubbakiriya; gerund
purisa; person
pulliṅga; masculine gender
bahubbīhi; relative compound

bahuvacana; plural
bhavissantī; future (tense)
bhāva; state; a kind of verbal noun; abstract noun
bhāva-taddhita; gerundial
bhāva-napuṃsaka; neuter desiderative abstract noun
bhāva-sādhana; definition of word by way of state
bhāvena bhāvalakkhaṇa-bhummaṃ; locative absolute
bhumma-vacana; locative case
majjhima-purisa; second person
missaka-samāsa; mixed compound
missakiriya; present participle
rūpa; form of stem or root
lakāra; tense (of verb)
liṅga; gender; word stem
vaṇṇa; phonetically distinct sound
vattamānakāla; present tense
vākya; sentence
vikappa-samāhāra; **dvanda** with either singular or plural ending
vibhatti; case ending
vibhatti-lopa; elision of case ending
viyoga; disjunction (**vā**)
visesana; “distinguishing”, i.e. adjective
visesana-parapada; **kammadhāraya** (second member qualifying first)
visesana-pubbapada; **kammadhāraya** (first member qualifying second)
vuddhi; lengthened vowel gradation
vyañjana; consonant
vyatireka; negative
saṃyoga; conjunction (e.g. **ca**, **pi**)
sakammaka; transitive verb
saṅkhā; number (in word formation)
saṅkha-taddhita; numerical derivative
sattamī; optative (mood); locative (case)
sadda; word
sadda-sattha; grammar
sadda-siddhi; establishment of word-meaning
sandhi; liaison
sabba-nāma; pronoun
samāsa; compound noun
samāhāra; compound with singular termination
samuccaya; conjunction (e.g. **ca**, **pi**)
sampadāna-vacana; dative case
sampiṇḍana; conjunction, abbreviation
sambandha; construction
sara; vowel
sasambhārakathā; substitutional location
sādhana-siddhi; derivation of word
sāmañña; general
sāmi-vacana; genitive case
hīyattanī; imperfect (tense)

Scripts used for writing Pāḷi

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The Abugida writing system

An abugida, or alphasyllabary, is a segmental writing system in which consonant-vowel sequences are written as a unit: each unit is based on a consonant letter, and vowel notation is secondary. This contrasts with a full alphabet (e.g. latin), in which vowels have status equal to consonants and are written separately, and with a so-called *abjad*, in which vowel marking is absent or optional, so that each symbol stands for a consonant, leaving the reader to supply the appropriate vowel (e.g. arabic or hebrew). The languages of south asia and southeast asia as well as the ethiopian semitic languages have this type of script called abugida or alphasyllabary. In these scripts, unlike in pure syllabaries, syllables with different vowels starting with the same consonant are generally expressed with characters that are based on the same sign in a regular way, and usually each character representing a syllable consists of several elements which designate the individual sounds of that syllable. In the 19th century these systems were called syllabics, a term which is nowadays still in use in the name of „canadian aboriginal syllabics” (also an abugida). As is the case for syllabaries, however, the units of the writing system may consist of the representations both of syllables and of consonants. For scripts of the brahmic family, the sanskrit term *akṣara* is used for the units. This word also means „imperishable”.

Abugida as a term in linguistics was proposed by Peter T. Daniels in his 1990 typology of writing systems. Abugida is an Ethiopian name for the Ge'ez script, taken from four letters of that script, 'ä-bu-gi-da, in much the same way that abecedary is derived from Latin a-be-ce-de, and alphabet is derived from the names of the two first letters in the Greek alphabet, alpha and beta. An abugida stands in contrast with a syllabary, where letters with shared consonants or vowels show no particular resemblance to one another and the symbols cannot be split into separate consonants and vowels (like the japanese kana syllabary), and also with an alphabets like latin or greek, where independent letters are used to denote both consonants and vowels. The term alphasyllabary was suggested for the Indic scripts in 1997 by William Bright, following South Asian linguistic usage, to convey the idea that "they share features of both alphabet and syllabary."

alphabet (latin) k + independent vowels	ka	ki	ku	ke	ko
abugida/alphasyllabary (Devanāgarī) k + a in one & diacritics i, u, e, o	क	कि	कु	के	को
syllabary (Japanese katakana) each syllable a different sign	カ	キ	ク	ケ	コ

The fundamental principles of an abugida apply to words made up of consonant-vowel (CV) akṣaras. The akṣaras are written as a linear sequence of the units of the script. Each akṣara is either a letter that represents the sound of a consonant and the inherent vowel, or a letter with a modification to indicate the vowel, either by means of diacritics, or by changes in the form of the letter itself. If all modifications are by diacritics and all diacritics follow the direction of the writing of the letters, then the abugida is not an alphasyllabary.

The formal definitions given by Daniels and Bright for abugida and alphasyllabary differ; some writing systems are abugidas but not alphasyllabaries, and some are alphasyllabaries but not abugidas. An abugida is defined as „a type of writing system whose basic characters denotes consonants followed by a particular vowel, and in which diacritics denote other vowels”. This „particular vowel” is referred to as the inherent or implicit (built-in) vowel, as opposed to the explicit vowels marked by the 'vowel diacritics'. An alphasyllabary is defined as "a type of writing system in which the vowels are denoted by subsidiary symbols not all of which occur in a linear order (with relation to the consonant symbols) that is congruent with their temporal order in speech". Bright did not require that an alphabet explicitly represent all vowels.

Brahmic scripts

The Brahmic scripts are a family of abugida or alphasyllabic writing systems. They are used throughout the Indian Subcontinent, Southeast Asia and parts of East Asia, were once used in Japan, and are descended from the Brāhmī script of ancient India. They are used by languages of several language families: Indo-European, Dravidian, Tibeto-Burman, Mongolic, Austroasiatic, Austronesian, Turkic, Tai. They were also the source of the dictionary order of Japanese kana syllabary.

Brahmic scripts originated from the Brāhmī script. Brāhmī is clearly attested from the 3rd century BC during the reign of Aśoka, an Indian buddhist emperor of the Maurya Dynasty who ruled almost all of the Indian subcontinent from 268 to 232 BC, reigning over a realm that stretched from the Hindu Kush mountains in Afghanistan to the modern state of Bangladesh in the east, who used the script for imperial edicts, but there are some claims of earlier epigraphy found on pottery in South India and Sri Lanka. The most reliable of these were short Brāhmī inscriptions dated to the 4th century BC and published by Coningham et al., but scattered press reports have claimed both dates as early as the 6rd century BC and that the characters are identifiably Tamil Brāhmī, though these latter claims do not appear to have been published academically.

The Brahmic scripts were already present as regional variants of Brāhmī at the time of the earliest surviving epigraphy around the 3rd century BC. Cursive versions of the scripts began to diversify further from around the 5th century AD and continued to give rise to new scripts throughout the Middle Ages. The main division in antiquity was between northern and southern Brahmic scripts. In the northern group, the Gupta script was very influential, and in the southern group the Vatteluttu and Old-Kannada/Pallava scripts with the spread of Buddhism sent Brahmic scripts throughout Southeast Asia.

The Siddham script was especially important in Buddhism, as many sutras were written in this script. The art of Siddham calligraphy survives today in Japan. The syllabic nature and dictionary order of the modern kana system of Japanese writing is believed to be descended from the indic scripts, most likely through the spread of Buddhism. Southern Brāhmī evolved into Old-Kannada, Pallava and Vatteluttu scripts, which in turn diversified into other scripts of South India and Southeast Asia.

Bhattiprolu, a small village in Andhra Pradesh (South India), was a great centre of Buddhism during the 3rd century BCE and from where Buddhism spread to east Asia. The present Telugu script is presumably derived from Bhattiprolu Script (or „Old Kannada script“).

Over the course of a millennium, the brahmic scripts separated into two groups of numerous regional scripts, commonly classified into a more rounded Southern India group and a more angular Northern India group:

- The northern group of Brahmic scripts arose from the Gupta script during the Gupta Empire (320 to 550 CE). This script, which is sometimes also called "Late Brāhmī", diversified into a number of cursives during the Middle Ages, including the Siddham script (6rd century), Śāradā script (9rd century) and Devanāgarī (10rd century).
- The southern group of Brahmic scripts diversified first into the Kadamba (4th century), then into the Kaliṅga, Grantha and Vatteluttu scripts (5th century), and due to the contact of Hinduism with Southeast Asia during the early centuries CE, it also gave rise among others to the Javanese script in Indonesia, the Khmer script in Cambodia and the Burmese script in Burma.

Also in the Brahmic family of scripts are several Central Asian scripts such as Tibetan, Tocharian (also called slanting Brāhmī), and the one used to write the Saka language.

Brāhmī script

Brāhmī is the modern name given to one of the oldest writing systems used in South and Central Asia during the final centuries BCE and the early centuries CE. Like its contemporary, Kharoṣṭhī, which was used in what is now Afghanistan and Pakistan, it is an abugida, meaning that each sign represents a consonant and an inherent *a* put together, while other vowels are written with obligatory vowel diacritics called *mātrā* in Sanskrit, except when the vowels appear at the beginning of a word, in which case they have their own independent form. When no vowel is written, the vowel *a* (being inherent) is presupposed.

The best-known Brāhmī inscriptions are the 33 rock-cut edicts of Aśoka dated to 250 - 232 BC and made on the so-called Pillars of Aśoka as well as on boulders and cave walls. These inscriptions were dispersed throughout the areas of modern-day Bangladesh, India, Nepal, Afghanistan and Pakistan and represent the first tangible evidence of Buddhism. The edicts describe in detail King Aśoka's view about dhamma, an earnest attempt to solve some of problems that a complex society faced, and in these inscriptions, Aśoka refers to himself as "Beloved servant of the Gods" (Devanampiyadasi). The script was deciphered in 1837 by James Prinsep, an archaeologist, philologist, and official of the East India Company. The origin of the script is still much debated, with current Western academic opinion generally agreeing (with some exceptions) that Brāhmī was derived from or at least influenced by one or more contemporary Semitic scripts, but a current of opinion in India favors the idea that it is connected to the much older and as-yet undeciphered Indus script.

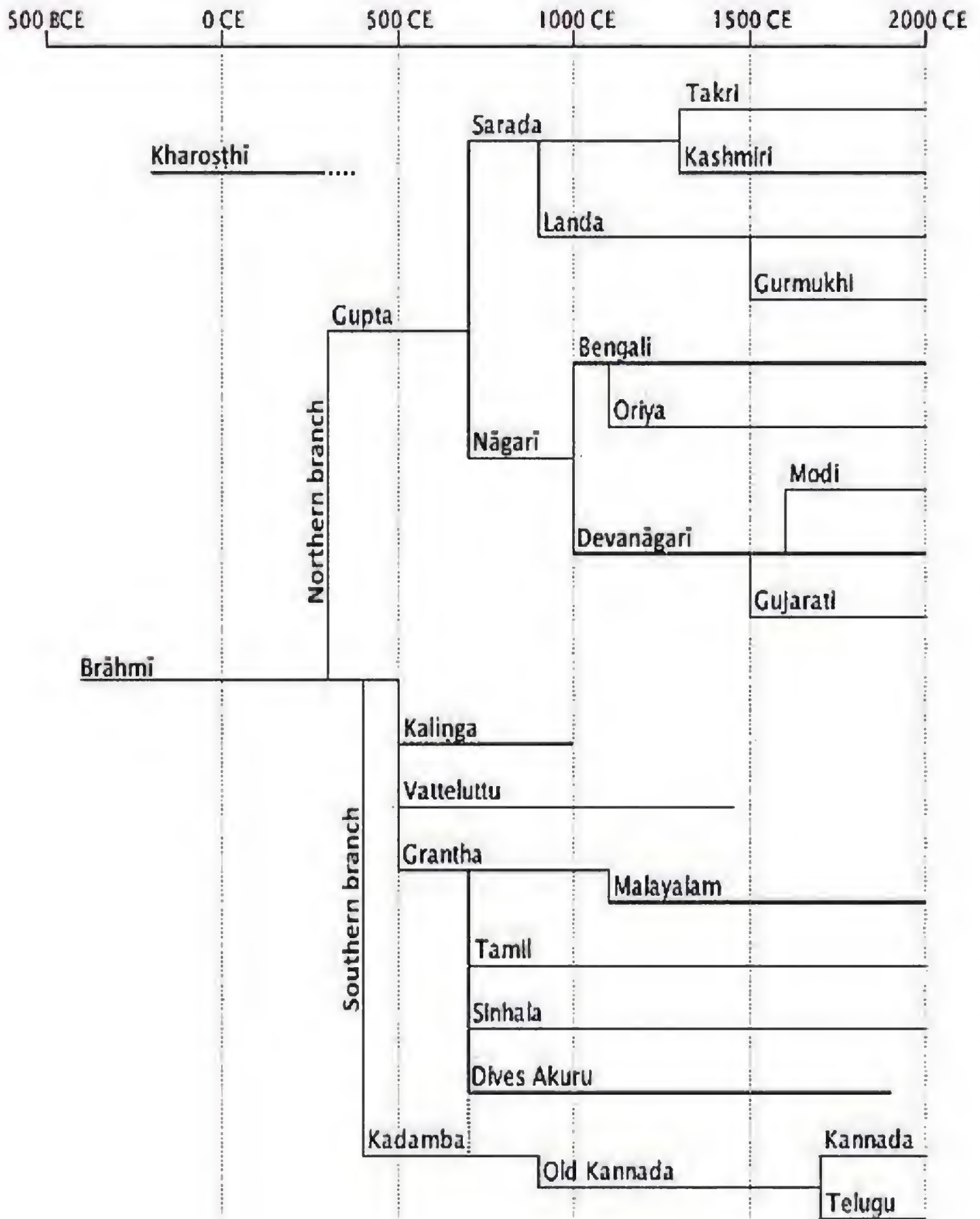


A fragment of an inscription in the Aśokan Brāhmī script. The inscription records Aśoka's Sixth Edict. This particular fragment is thought to have originally come from the Meerut pillar in Uttar Pradesh, India.

Brāhmī was at one time referred to in English as the "pin-man" script, that is, "stick figure" script. It was denoted by a variety of other names until the 1880s when Albert Étienne Jean Baptiste Terrien de Lacouperie, based on an observation by Gabriel Devéria, associated it with the Brāhmī script, the first in a list of scripts mentioned in the Lalitaviśtara Sūtra. Thence the name was adopted in the influential work of Georg Bühler, albeit in the variant form "Brahma".

The Brāhmī script diversified into numerous local variants, classified together as the Brahmic scripts. Dozens of modern scripts used across South Asia have descended from Brāhmī, making it one of the world's most influential writing traditions. One survey found 198 scripts that ultimately derive from it.

A simplified genealogic tree of the Brāhmī script and some of its descendants



Variations of the Brāhmī script over the centuries

	300 BC	Ashoka 265 - 232 BC	Maurya 321 - 185 BC	Bhatiprolu	Sunga 187 - 75 BC	2° BC - 1° AD	Kushana 1° BC - 3° AD	1° - 3° AD	Kshatrapa 2° - 3° AD	Gupta 320 - 540 AD	rock writing	other
ə	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
i	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
u	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
e	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
o	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
ka	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
kha	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
ga	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
gha	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
ṇa	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
ca	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
cha	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
ja	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
jha	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
ña	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
ta	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
tha	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
da	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
dha	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
ṇa	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
fa	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
tha	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
da	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
dha	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
ṇa	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
pa	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
pha	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
ba	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
bha	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
ma	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
ya	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
ra	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
la	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
va	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
śa	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
ṣa	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
ha	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓

Brāhmī script for Pāli

Vowels

𑀅	𑀆	𑀇	𑀈	𑀉	𑀊	𑀋	𑀌
a	ā	i	ī	u	ū	e	o

Vowel diacritics

𑀭	𑀮	𑀯	𑀰	𑀱	𑀲	𑀳
ā	i	ī	u	ū	e	o

Akṣaras

𑀀	𑀁	𑀂	𑀃	𑀄
ka	kha	ga	gha	ṇa
𑀅	𑀆	𑀇	𑀈	𑀉
ca	cha	ja	jha	ṇa
𑀊	𑀋	𑀌	𑀍	𑀎
ṭa	ṭha	ḍa	ḍha	ṇa
𑀏	𑀐	𑀑	𑀒	𑀓
ta	tha	da	dha	na
𑀔	𑀕	𑀖	𑀗	𑀘
pa	pha	ba	bha	ma
𑀙	𑀚	𑀛	𑀜	𑀝
ya	ra	la	va	sa
𑀞				
ha	anusvāra			

Vowel diacritic usage

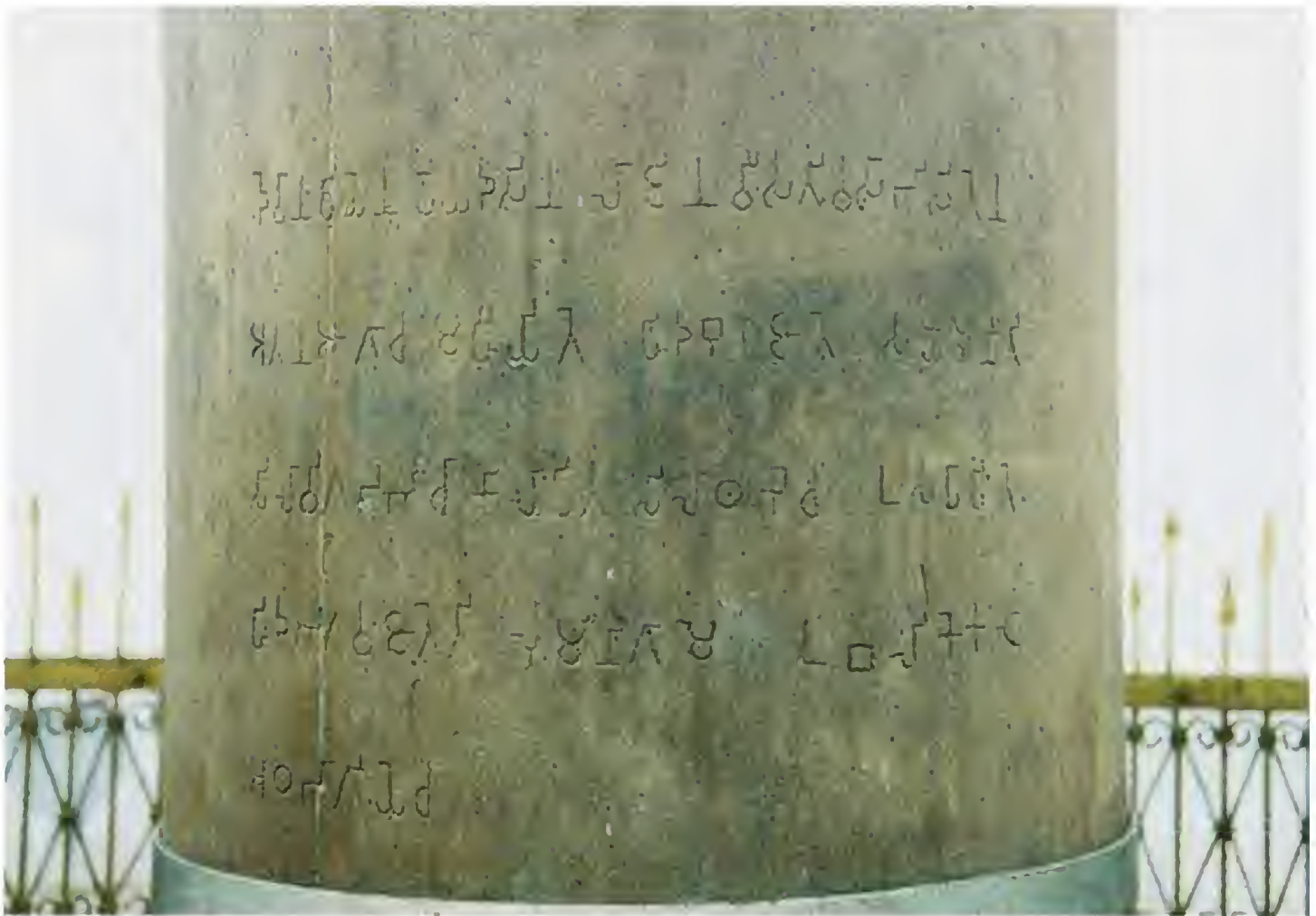
𑀀	𑀁	𑀂	𑀃	𑀄	𑀅	𑀆	𑀇	𑀈
ka	kā	ki	kī	ku	kū	ke	ko	kaṃ
𑀉	𑀊	𑀋	𑀌	𑀍	𑀎	𑀏	𑀐	𑀑
la	lā	li	lī	lu	lū	le	lo	laṃ

የቢሮ ሰራተኛ

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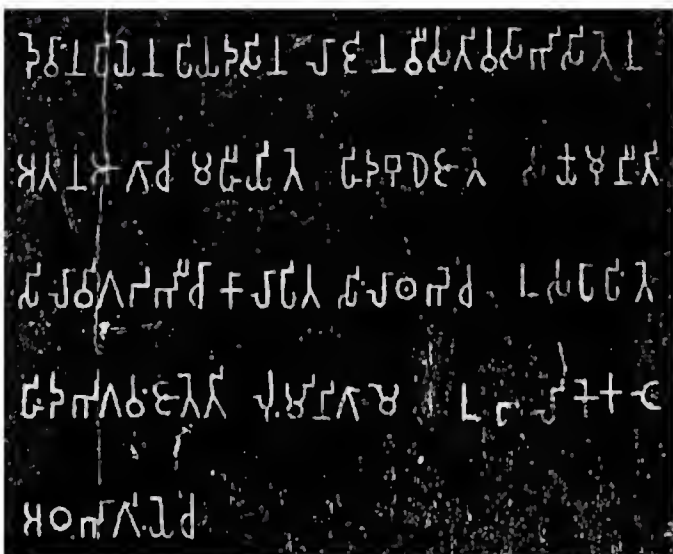
3| "ከእ ሁሉ ይደርስ; ከእ ሁሉ ይደርስ ከእ ጸቢአ, ከእ, ጸቢአ, ከእ
ጸቢአ, ከእ ጸአ ጸቢአ, ከእ ዘሞጋግጥ፤ ለ' ቀል ጌላ? ለዝርጊያ ለሐላ

858|



Aśoka Pillar at Lumbini/Rummindei (Nepal), the birthplace of the Buddha - 3rd century BCE.

(Text written in a vernacular prakrit dialect similar to Pāli. „*Devanampiya Piyadassi*” refers to King Aśoka)



Devānapiyena-piyadasina lājina-vīsati-vasābhisitena
Atana-āgāca mahīyite hida-budhe-jāte sakyamunī-ti
Silā-vigaḍabhī-cā-kālāpita silāthabhe-ca usapāpite
Hida-bhagavaṃ-jāte-ti lummini-gāme ubalike-kaṭe
Aṭha-bhāgiye-ca.

When King Devanampiya Piyadassi had been anointed twenty years, he came himself and worshipped (this spot), because the Buddha Shakyamuni was born here. (He) both caused to be made a stone „bearing a horse” (?) and caused a stone pillar to be set up (in order to show) that the blessed one was born here. (He) made the village of Lumbini free of taxes and paying (only) an eighth share of the produce.

Devanāgarī script

The Devanāgarī script (a compound of **deva**, „deity” and **nāgarī**, „city”), also called **nāgarī**, is an abugida (alphasyllabary) script. It is written from left to right, has a strong preference for symmetrical rounded shapes within squared outlines. It is recognisable by a horizontal line that runs along the top of full akṣaras, and which is drawn once all akṣaras and diacritic signs belonging to the word have been written, in this way linking them on their top. The Devanāgarī script has 47 primary characters, of which 14 are vowels and 33 are akṣaras.

The Devanāgarī script has roots in the ancient Brāhmī script family. Some of the earliest epigraphical evidence attesting to the developing Sanskrit Devanāgarī script in ancient India, in a form similar to Devanāgarī, is from the 1st to 4th century CE inscriptions discovered in Gujarat. The Devanāgarī script was in regular use by the 7th century CE and it was fully developed by about the end of first millennium. The use of Sanskrit in Devanāgarī script in medieval India is attested by numerous pillar and cave temple inscriptions, including the 11th-century Udayagiri inscriptions in Madhya Pradesh, a brick with inscriptions found in Uttar Pradesh, dated to be from 1217 CE, which is now held at the British Museum. The script's proto- and related versions have been discovered in ancient relics outside of India, such as in Sri Lanka, Myanmar and Indonesia; while in East Asia, Siddha Matrika script considered as the closest precursor to Devanāgarī was in use by Buddhists. Devanāgarī has been the primus inter pares of the Indic scripts. The Devanāgarī script is used for over 120 languages, including Sanskrit, Hindi, Marathi, Nepali, Pāḷi, Konkani, Bodo, Sindhi and Maithili among other languages and dialects, making it one of the most used and adopted writing systems in the world. This writing system makes use of 32 consonant akṣaras, 8 vowels and 7 vowel diacritics in order to graphically represent the Pāḷi language.

As a Brahmic abugida (alphasyllabary) script, the fundamental principle of Devanāgarī is that each akṣara represents a consonant which carries the inherent vowel **a**. The akṣara **ka**, the two akṣaras **kana** and the three akṣaras **kanaya**, for instance, are written with 1, 2 and 3 signs respectively, not like in the latin alphabet, where these akṣaras are written with 2, 4 and 6 signs, that is, with separate consonants and the vowel **a**.

The use of other vowels (and semivowels plus vowel diphthongs in Sanskrit) or the need to suppress the inherent **a** make necessary the sound modification of these akṣaras by means of diacritic signs. The vowels **ā**, **i**, **ī**, **u**, **ū**, **e**, **o** have their own diacritic, which is placed before, after, above or below the given akṣaras. A muted consonant is marked with a diacritic called the **virāma** in Sanskrit, and occasionally a "killer stroke" in English. This cancels the inherent vowel, so that from **ka**, **na** and **ya** it is derived **k**, **n**, and **y**. The virāma is often used for consonant clusters when typing complex conjunct akṣaras is not feasible for software reasons. Vowels being represented as an independent sound with no consonant have a full-sign akṣara of their own. Consonant clusters are written with ligatures (saṃyuktākṣara → conjuncts), in which case the akṣaras involved change their shape in order to create a new akṣara as harmoniously as possible. Some fonts (e.g. *mangal*, which is the default devanāgarī font for Windows) display clusters in a very simple and straightforward design, while others (e.g. *Sanskrit 2003*, which is the font being used here) display clusters with elaborated ligatures, making it much more aesthetic.

This system was originally created for use with the Middle Indo-Aryan languages like Pāḷi, which have a very limited number of clusters. When applied to Sanskrit, however, it added a great deal of complexity to the script, due to the large variety of clusters in this language, some having up to five consonants, e.g. **rtsnya** (first four akṣaras with virāma):

$$\begin{array}{ccccccccccc} \text{त्स्र्य} & = & \text{र्} & + & \text{त्} & + & \text{स्} & + & \text{न्} & + & \text{य} \\ \text{rtsnya} & & \text{r} & + & \text{t} & + & \text{s} & + & \text{n} & + & \text{ya} \end{array}$$

Devanāgarī script & all akṣara combinations for Pāṭi

vowels & vowel diacritics

अ	आ	इ	ई	उ	ऊ	ए	ओ
a	ā	i	ī	u	ū	e	o
	ा	ि	ी	ु	ू	े	ो
	ā	i	ī	u	ū	e	o

akṣaras

क	ख	ग	घ	ङ
ka	kha	ga	gha	ṅa
च	छ	ज	झ	ञ
ca	cha	ja	jha	ña
ट	ठ	ड	ढ	ण
ṭa	ṭha	ḍa	ḍha	ṇa
त	थ	द	ध	न
ta	tha	da	dha	na
प	फ	ब	भ	म
pa	pha	ba	bha	ma
य	र	ल	ळ	व
ya	ra	la	ḷa	va
स	ह	ं		
sa	ha	anusvāra		

Numerals

०	१	२	३	४	५	६	७	८	९
0	1	2	3	4	5	6	7	8	9

	a	ā	i	ī	u	ū	e	o
k	क	का	कि	की	कु	कू	के	को
kh	ख	खा	खि	खी	खु	खू	खे	खो
g	ग	गा	गि	गी	गु	गू	गे	गो
gh	घ	घा	घि	घी	घु	घू	घे	घो
ṅ	ङ	ङा	ङि	ङी	ङु	ङू	ङे	ङो
c	च	चा	चि	ची	चु	चू	चे	चो
ch	छ	छा	छि	छी	छु	छू	छे	छो
j	ज	जा	जि	जी	जु	जू	जे	जो
jh	झ	झा	झि	झी	झु	झू	झे	झो
ñ	ञ	जा	जि	जी	जु	जू	जे	जो
ṭ	ट	टा	टि	टी	टु	टू	टे	टो
ṭh	ठ	ठा	ठि	ठी	ठु	ठू	ठे	ठो
ḍ	ड	डा	डि	डी	डु	डू	डे	डो
ḍh	ढ	ढा	ढि	ढी	ढु	ढू	ढे	ढो

	a	ā	i	ī	u	ū	e	o
ṇ	ण	णा	णि	णी	णु	णू	णे	णो
t	त	ता	ति	ती	तु	तू	ते	तो
th	थ	था	थि	थी	थु	थू	थे	थो
d	द	दा	दि	दी	दु	दू	दे	दो
dh	ध	धा	धि	धी	धु	धू	धे	धो
n	न	ना	नि	नी	नु	नू	ने	नो
p	प	पा	पि	पी	पु	पू	पे	पो
ph	फ	फा	फि	फी	फु	फू	फे	फो
b	ब	बा	बि	बी	बु	बू	बे	बो
bh	भ	भा	भि	भी	भु	भू	भे	भो
m	म	मा	मि	मी	मु	मू	मे	मो
y	य	या	यि	यी	यु	यू	ये	यो
r	र	रा	रि	री	रु	रू	रे	रो
l	ल	ला	लि	ली	लु	लू	ले	लो

	a	ā	i	ī	u	ū	e	o
!	ळ	ळा	ळि	ळी	ळु	ळू	ळे	ळो
v	व	वा	वि	वी	वु	वू	वे	वो
s	स	सा	सि	सी	सु	सू	से	सो
h	ह	हा	हि	ही	हु	हू	हे	हो

	a	ā	i	ī	u	ū	e	o
kk	क	का	कि	की	कु	कू	के	को
kkh	कख	कखा	कखि	कखी	कखु	कखू	कखे	कखो
gg	ग	गा	गि	गी	गु	गू	गे	गो
ggh	गघ	गघा	गघि	गघी	गघु	गघू	गघे	गघो
ññ	ङ	ङा	ङि	ङी	ङु	ङू	ङे	ङो
cc	च	चा	चि	ची	चु	चू	चे	चो
cch	चछ	चछा	चछि	चछी	चछु	चछू	चछे	चछो
jj	ज	जा	जि	जी	जु	जू	जे	जो
jjh	जझ	जझा	जझि	जझी	जझु	जझू	जझे	जझो
ññ	झ	झा	झि	झी	झु	झू	झे	झो
ṭṭ	ट	टा	टि	टी	टु	टू	टे	टो
ṭṭh	टठ	टठा	टठि	टठी	टठु	टठू	टठे	टठो
ḍḍ	ड	डा	डि	डी	डु	डू	डे	डो
ḍḍh	डढ	डढा	डढि	डढी	डढु	डढू	डढे	डढो

	a	ā	i	ī	u	ū	e	o
ṇṇ	ण्ण	ण्णा	णिण	णी	ण्णु	ण्णू	ण्णे	ण्णो
tt	त्त	त्ता	त्ति	त्ती	त्तु	त्तू	त्ते	त्तो
tth	त्थ	त्था	त्थि	त्थी	त्थु	त्थू	त्थे	त्थो
dd	द्द	द्दा	द्धि	द्धी	द्दु	द्दू	द्धे	द्धो
ddh	द्ध	द्धा	द्धि	द्धी	द्धु	द्धू	द्धे	द्धो
nn	न्न	न्ना	न्नि	न्नी	न्नु	न्नू	न्ने	न्नो
pp	प्प	प्पा	प्पि	प्पी	प्पु	प्पू	प्पे	प्पो
pph	प्फ	प्फा	प्फि	प्फी	प्फु	प्फू	प्फे	प्फो
bb	ब्ब	ब्बा	ब्बि	ब्बी	ब्बु	ब्बू	ब्बे	ब्बो
bbh	ब्भ	ब्भा	ब्भि	ब्भी	ब्भु	ब्भू	ब्भे	ब्भो
mm	म्म	म्मा	म्मि	म्मी	म्मु	म्मू	म्मे	म्मो
yy	य्य	य्या	य्यि	य्यी	य्यु	य्यू	य्ये	य्यो
ll	ल्ल	ल्ला	ल्लि	ल्ली	ल्लु	ल्लू	ल्ले	ल्लो
ss	स्स	स्सा	स्सि	स्सी	स्सु	स्सू	स्से	स्सो

	a	ā	i	ī	u	ū	e	o
ky	क्य	क्या	किय	कयी	क्यु	क्यू	क्ये	क्यो
kr	क्र	क्रा	क्रि	क्री	क्रु	क्रू	क्रे	क्रो
kl	क्ल	क्ला	क्लि	क्ली	क्लु	क्लू	क्ले	क्लो
kv	क्व	क्वा	क्वि	क्वी	क्वु	क्वू	क्वे	क्वो
khy	ख्य	ख्या	खिय	खयी	ख्यु	ख्यू	ख्ये	ख्यो
khv	ख्व	ख्वा	ख्वि	ख्वी	ख्वु	ख्वू	ख्वे	ख्वो
gy	ग्य	ग्या	गिय	गयी	ग्यु	ग्यू	ग्ये	ग्यो
gr	ग्र	ग्रा	ग्रि	ग्री	ग्रु	ग्रू	ग्रे	ग्रो
gv	ग्व	ग्वा	ग्वि	ग्वी	ग्वु	ग्वू	ग्वे	ग्वो
ṅk	ङ्क	ङ्का	ङ्कि	ङ्की	ङ्कु	ङ्कू	ङ्के	ङ्को
ṅkh	ङ्ख	ङ्खा	ङ्खि	ङ्खी	ङ्खु	ङ्खू	ङ्खे	ङ्खो
ṅkhy	ङ्ख्य	ङ्ख्या	ङ्खिय	ङ्खयी	ङ्ख्यु	ङ्ख्यू	ङ्ख्ये	ङ्ख्यो
ṅg	ङ्ग	ङ्गा	ङ्गि	ङ्गी	ङ्गु	ङ्गू	ङ्गे	ङ्गो
ṅgh	ङ्घ	ङ्घा	ङ्घि	ङ्घी	ङ्घु	ङ्घू	ङ्घे	ङ्घो

	a	ā	i	ī	u	ū	e	o
ñh	ज्ह	ज्हा	ज्हि	ज्ही	ज्हु	ज्हू	ज्हे	ज्हो
ñc	ञ	ञा	ञि	ञी	ञु	ञू	ञे	ञो
ñch	ज्छ	ज्छा	ज्छि	ज्छी	ज्छु	ज्छू	ज्छे	ज्छो
ñj	ञ	ञा	ञि	ञी	ञु	ञू	ञे	ञो
ñjh	ज्झ	ज्झा	ज्झि	ज्झी	ज्झु	ज्झू	ज्झे	ज्झो
ṇṭ	ण्ट	ण्टा	ण्टि	ण्टी	ण्टु	ण्टू	ण्टे	ण्टो
ṇṭh	ण्ठ	ण्ठा	ण्ठि	ण्ठी	ण्ठु	ण्ठू	ण्ठे	ण्ठो
ṇḍ	ण्ड	ण्डा	ण्डि	ण्डी	ण्डु	ण्डू	ण्डे	ण्डो
ṇy	ण्य	ण्या	ण्यि	ण्यी	ण्यु	ण्यू	ण्ये	ण्यो
ṇh	ण्ह	ण्हा	ण्हि	ण्ही	ण्हु	ण्हू	ण्हे	ण्हो
ty	त्य	त्या	त्यि	त्यी	त्यु	त्यू	त्ये	त्यो
tr	त्र	त्रा	त्रि	त्री	त्रु	त्रू	त्रे	त्रो
tv	त्व	त्वा	त्वि	त्वी	त्वु	त्वू	त्वे	त्वो
dm	द्म	द्मा	द्मि	द्मी	द्मु	द्मू	द्मे	द्मो

	a	ā	i	ī	u	ū	e	o
dy	द्य	द्या	दि	दी	दु	दू	दे	दो
dv	द्व	द्वा	द्वि	द्वी	द्वु	द्वू	द्वे	द्वो
dr	द्र	द्रा	द्रि	द्री	द्रु	द्रू	द्रे	द्रो
dhy	ध्य	ध्या	ध्वि	ध्वी	ध्वु	ध्वू	ध्वे	ध्वो
dhv	ध्व	ध्वा	ध्वि	ध्वी	ध्वु	ध्वू	ध्वे	ध्वो
nt	न्त	न्ता	न्ति	न्ती	न्तु	न्तू	न्ते	न्तो
ntv	न्त्व	न्त्वा	न्त्वि	न्त्वी	न्त्वु	न्त्वू	न्त्वे	न्त्वो
nth	न्थ	न्था	न्थि	न्थी	न्थु	न्थू	न्थे	न्थो
nd	न्द	न्दा	न्दि	न्दी	न्दु	न्दू	न्दे	न्दो
ndr	न्द्र	न्द्रा	न्द्रि	न्द्री	न्द्रु	न्द्रू	न्द्रे	न्द्रो
ndh	न्ध	न्धा	न्धि	न्धी	न्धु	न्धू	न्धे	न्धो
ny	न्य	न्या	न्यि	न्यी	न्यु	न्यू	न्ये	न्यो
nv	न्व	न्वा	न्वि	न्वी	न्वु	न्वू	न्वे	न्वो
nh	न्ह	न्हा	न्हि	न्ही	न्हु	न्हू	न्हे	न्हो

	a	ā	i	ī	u	ū	e	o
py	प्य	प्या	प्यि	प्यी	प्यु	प्यू	प्ये	प्यो
pl	प्ल	प्ला	प्लि	प्ली	प्लु	प्लू	प्ले	प्लो
by	ब्य	ब्या	ब्यि	ब्यी	ब्यु	ब्यू	ब्ये	ब्यो
br	ब्र	ब्रा	ब्रि	ब्री	ब्रु	ब्रू	ब्रे	ब्रो
mp	म्य	म्या	म्यि	म्यी	म्यु	म्यू	म्ये	म्यो
mph	म्फ	म्फा	म्फि	म्फी	म्फु	म्फू	म्फे	म्फो
mb	म्ब	म्बा	म्बि	म्बी	म्बु	म्बू	म्बे	म्बो
mbh	म्भ	म्भा	म्भि	म्भी	म्भु	म्भू	म्भे	म्भो
my	म्य	म्या	म्यि	म्यी	म्यु	म्यू	म्ये	म्यो
mh	म्ह	म्हा	म्हि	म्ही	म्हु	म्हू	म्हे	म्हो
vy	व्य	व्या	व्यि	व्यी	व्यु	व्यू	व्ये	व्यो
yh	य्ह	य्हा	य्हि	य्ही	य्हु	य्हू	य्हे	य्हो
ly	ल्य	ल्या	ल्यि	ल्यी	ल्यु	ल्यू	ल्ये	ल्यो
lh	ल्ह	ल्हा	ल्हि	ल्ही	ल्हु	ल्हू	ल्हे	ल्हो

	a	ā	i	ī	u	ū	e	o
vh	व्ह	व्हा	व्हि	व्ही	व्हु	व्हू	व्हे	व्हो
st	स्त	स्ता	स्ति	स्ती	स्तु	स्तू	स्ते	स्तो
str	स्त्र	स्त्रा	स्त्रि	स्त्री	स्त्रु	स्त्रू	स्त्रे	स्त्रो
sn	स्न	स्ना	स्नि	स्नी	स्नु	स्नू	स्ने	स्नो
sy	स्य	स्या	स्यि	स्यी	स्यु	स्यू	स्ये	स्यो
sm	स्म	स्मा	स्मि	स्मी	स्मु	स्मू	स्मे	स्मो
sv	स्व	स्वा	स्वि	स्वी	स्वु	स्वू	स्वे	स्वो
hm	ह्म	ह्मा	ह्मि	ह्मी	ह्मु	ह्मू	ह्मे	ह्मो
hy	ह्य	ह्या	ह्यि	ह्यी	ह्यु	ह्यू	ह्ये	ह्यो
hv	ह्व	ह्वा	ह्वि	ह्वी	ह्वु	ह्वू	ह्वे	ह्वो
!h	॰ह	॰हा	॰हि	॰ही	॰हु	॰हू	॰हे	॰हो

पाचित्तियपालि

(भिक्खुविभङ्गे दुतियोभाणो भिक्खुनीविभङ्गो च)

५. पाचित्तियकण्डं

इमे खो पनायस्मन्तो द्वेनवुत्ति पाचित्तिया

धम्मा उद्देसं आगच्छन्ति ।

§ १. पठमपाचित्तियं

(मुसावादे)

(१) हत्थकसक्यपुत्तयत्थु

१. तेन समयेन बुद्धो भगवा सावत्थियं विहरति जेतवने अनाथ-
पिण्डिकस्स आरामे । तेन खो पन समयेन हत्थको सक्यपुत्तो वादक्खित्तो
होति । सो तित्थियेहि सद्धिं सल्लपन्तो' अवजानित्वा पटिजानाति, पटि-
जानित्वा अवजानाति, अञ्जेनञ्जं पटिचरति, सम्पजानमुसा भासति,
सङ्केतं कत्वा विसंवादेति । तित्थिया उज्झायन्ति खियन्ति' विपाचेन्ति -
"कथं हि नाम हत्थको सक्यपुत्तो अहंहेहि सद्धिं सल्लपन्तो अवजानित्वा पटि-
जानिस्सति, पटिजानित्वा अवजानिस्सति, अञ्जेनञ्जं पटिचरिस्सति,
सम्पजानमुसा भासिस्सति, सङ्केतं कत्वा विसंवादेस्सती" ति !

B. 1,
R. 1

अस्सोसुं खो भिक्खू तेसं तित्थियानं उज्झायन्तानं खियन्तानं विपा-
चेन्तानं । अथ खो ते भिक्खू येन हत्थको सक्यपुत्तो तेनुपसङ्कमिमु; उप-
सङ्कमित्वा हत्थकं सक्यपुत्तं एतदवोचुं - "सच्चं किर त्वं, आवुसो हत्थक,
तित्थियेहि सद्धिं सल्लपन्तो अवजानित्वा पटिजानासि, पटिजानित्वा
अवजानासि, अञ्जेनञ्जं पटिचरसि, सम्पजानमुसा भाससि, सङ्केतं कत्वा
विसंवादेसी" ति ? "एते खो, आवुसो, तित्थिया नाम येनकेनचि जेतब्बा ;

B. 2

१. सल्लपेन्तो - रो० । २. खीयन्ति - सी०, स्या०, रो० ।

बुद्धेनिया वत्थु: Story of Buddhēni (see p. 116)

जम्बुदीपे किर पुब्बे पाटलिपुत्तनगरे सत्तासीतिकोटिनिहितधनं एकं सेट्ठिकुलं अहोसि, तस्स पन सेट्ठिनो एकायेव धीता अहोसि नामेन बुद्धेनिनाम, तस्सा सत्तवस्सिककाले मातापितरो कालमकंसु, तस्मिं कुले सब्बं सापतेय्यं तस्सायेव अहोसि. सा किर अभिरूपा पासादिका परमाय वण्णपोक्खरताय समन्नागता देवच्छरपटिभागा पियाच अहोसि मनापा, सद्धा पसन्ना रतनत्तयमामिका पटिवसति, तस्मिं पन नगरे सेट्ठिसेनापति-उपराजादयो तं अत्तनो पादपरिकत्तं कामयमाना मनुस्से पेसेसुं पण्णाकारेहि सद्धिं, सा तं सुत्वा चिन्तेसि, मय्हं मातापितरो सब्बं विभवं पहाय मता, मयाऽपि तथा अगन्तब्बं, किं मे पतिकुलेन, केवलं वित्तविनासाय भवति, मया पन्'इमं धनं बुद्धसासने-येव निदहितुं वट्ठतीति चिन्तेसि, चिन्तेत्वा च पन तेसं न मय्हं पतिकुलेनत्थोति पटिक्खिपि. सा ततो पट्टाय महादानं पवत्तेन्ती समणब्रह्मणे सन्तप्पेसि.

अथापरभागे एको अस्सवाणिजको अस्स-वाणिज्जाय पुब्बन्तापरन्तं गच्छन्तो आगम्म इमस्मिं गेहे निवासं गण्हि, अथ सो वाणिजो तं दिस्वा धीतुसिनेहं पतिट्ठापेत्वा गन्धमालवत्थालङ्कारादीहि तस्सा उपकारको हुत्वा गमनकाले

अम्म एतेसु अस्सेसु तव रुच्चनकं अस्सं गणहाहीति आह, सापि अस्से
ओलोकेत्वा एकं सिन्धवपोतकं दिस्वा एतं मे देहीति आह, वाणिजो अम्म एसो
सिन्धवपोतको, अप्पमत्ता हुत्वा पटिजग्गाहीति वत्वा तं पटिपादेत्वा अगमासि,
सापि तं पटिजग्गमाना आकासगामिभावं जत्वा सम्मा पटिजग्गन्ती एवं
चिन्तेसि, पुञ्जकरणस्स मे सहायो लद्धोति, अगतपुब्बाच मे भगवतो सकलं
मारबलं विधमेत्वा बुद्धभूतस्स जयमहाबोधिभूमि, यन्नूनाहं तत्थ गन्त्वा भगवतो
जयमहाबोधिं वन्देय्यन्ति चिन्तेत्वा बहू रजतसुवण्णमालादयो कारापेत्वा
एकदिवसं अस्समभिरुह्य आकासेन गन्त्वा बोधिमालके ठत्वा आगच्छन्तु-
अय्या सुवण्णमाला पूजेतुंति उग्घोसेसि. तेनेत्थ.:

यतो पट्टायहं बुद्ध, सासने सुद्धमानसा;
पसन्ना तेन सच्चेन, ममानुग्गहबुद्धिया.

आगच्छन्तु नमस्सन्तु, बोधिं पूजेन्तु साधुकं;
सोण्णमालाहि सम्बुद्ध, पुत्ता अरियसावका.

सुत्वा तं वचनं अय्या, बहू सीहळवासिनो;
आगम्म नभसा तत्थ, वन्दिंसु च महिंसु चाति.

ततो-प्पभुति सा कुमारिका बुद्धसासने अतीव पसन्ना निच्चमेव अस्समभिरुह
आगन्त्वा अरियेहि सद्धिं महाबोधिं सुवण्णमालाहि पूजेत्वा गच्छति, अथ
पाटलिपुत्तनगरोपवने वनचरा तस्सा अभिण्हं गच्छन्तिया च आगच्छन्तिया च
रूपसम्पत्तिं दिस्वा रञ्जो कथेसुं. महाराज एवरूपा कुमारिका अस्स
मभिरुहआगन्त्वा निबन्धं वन्दित्वा गच्छति. देवस्सानुरूपा अग्गमहेसी
भवितुन्ति.

राजा तं सुत्वा "तेन हि भने गण्हथ नं कुमारि मम अग्गमहेसिं करोमी" ति,
पुरिसे पयोजेसि.

तेन पयुत्ता पुरिसा बोधि-पूजं कत्वा आगच्छन्तिं गण्हामाऽति तत्थ निलीना
गहण-सज्जा अट्ठंसु. तदा सा कुमारिका अस्समभिरुह महा-बोधिमण्डं गन्त्वा
वीतरागेहि सद्धिं पुप्फपूजं कत्वा वन्दित्वा निवत्ति. अथ तेसु एको
धम्मरक्खितत्थेरो नाम तस्सा एवमाह: "भगिनि, त्वं अन्तरामग्गे चोरा
गण्हितुकामा ठिता. असुखट्ठानं पत्वा अप्पमत्ता सीघं गच्छा" ति.

सा पि गच्छन्ती तं ठानं पत्वा चोरेहि अनुबन्धिता अस्सस्स पण्हिया सञ्जं दत्वा
पक्कमि. चोरा पच्छतो पच्छतो अनुबन्धिंसु. अस्सो वेगं जनेत्वा

आकासऽमुल्लङ्घि. कुमारिका वेगं सन्धारेतुं असक्कोन्ती अस्सस्स पिट्ठितो
परिगिलित्वा पतन्ती - मया कतूपकारं सर पुत्ताति आह. सो पतन्तिं दिस्वा
वेगेन गन्त्वा पिट्ठियं निसीदापेत्वा आकासतो नेत्वा सकट्टाने येव पतिट्ठापेसि.
तस्माः

तिरच्छानगता पेवं, सरन्ता उपकारकं;
न जहन्तीति मन्त्वान, कतञ्जू होन्तु पाणिनोति.

ततो सा कुमारिका सत्ता सीतिकोटिधनं बुद्धसासने येव वपित्वा यावजीवं सीलं
रक्खित्वा उपोसथकम्मं कत्वा ततो चुता सुत्त प्पबुद्धो विय देवलोके निब्बत्तीति.

अतितरुणवया भो मातुगामापि एवं,
विविधकुसलकम्मं कत्वा सग्गं वजन्ति;
कुसलफलमहन्तं मञ्जमाना भवन्ता,
भवथ कथ मुपेक्खा दानमानादिकम्मे.

Sinhalese script

The Sinhalese script is used by the Sinhalese people in Sri Lanka and elsewhere to write the Sinhalese language and also the liturgical languages Pāli and Sanskrit. It is an abugida (alphasyllabary) script, as each consonant has an inherent (built-in) vowel **a**, which can be changed with the different vowel signs or muted by adding the virāma sign to the given consonant. The script is written from left to right, and it originated from the Brāhmī script. It is thought to have been brought from Southern India around the 3rd century B.C., although there are recent findings of Southern Brāhmī scripts on pottery from Anuradhapura (the capital city of the north central province in Sri Lanka and the capital of Anuradhapura District) dating from the 6th century BCE, with lithic inscriptions dating from the 2nd century BC.

The Sinhalese script was influenced by South Indian scripts at various stages of its development, particularly by the Grantha script, Pallava script and the Kadamba script. By the 9th century CE, literature written in Sinhalese script had emerged and the script began to be used in other contexts. This script is often considered as being a set of two alphabets, or an alphabet within an alphabet, due to the presence of two sets of letters. The core set, known as the śuddha siṃhala (pure Sinhalese) or eḷu hōḍiya (Eḷu alphabet), can represent all native phonemes. In order to render Sanskrit and Pāli words, an extended set, the miśra siṃhala (mixed Sinhalese), is available.

Most of the Sinhalese akṣaras are round-shaped figures, straight lines being almost completely absent from the script. This is because Sinhala used to be written on dried palm leaves, which would split along the veins on writing straight lines. This was undesirable, and therefore, the round shapes were preferred.

The Sinhalese writing system makes use of 32 consonant akṣaras, 2 consonant diacritics, 8 vowels and 9 vowel diacritics in order to graphically represent the Pāli language. The 2 consonant diacritics used correspond to the akṣaras **ra** and **ya**, which undergo a facultative change of shape when positioning itself under/next to a preceding consonant in compound akṣaras and taking an entirely different shape. Whether the change of shape takes place or not depends mainly on the font used; either the preceding consonant gets muted with a virāma or **ra/ya** undergo a shape change, for instance:

ka ක + ra ර {	- kra ක්‍ර (virāma on ka)	ka ක + ya ය {	- kya ක්‍ය (virāma on ka)
	- kra ක්‍ර (shape change)		- kya ක්‍ය (shape change)

As for the vowel diacritics, those corresponding to **u** and **ū** also undergo graphic changes when attached to certain akṣaras: under **ka**, **ga**, **ta** and **bha** it adopts the shape of a hook, and under **ra** and **la** it takes the shape of the diacritic which Sinhalese language uses for the sound **æ**.

The virāma is chiefly represented as a small flag-like element on the right side of the akṣara. However, the virāma for the akṣaras **ṇa**, **ca**, **cha**, **ṭa**, **ṭha**, **ḍa**, **ḍha**, **ba**, **bha** and **ma** takes a very different shape, namely that of a „hunch” on the top of the akṣara, for instance:

ma ම / m ම

The joining of two akṣaras can be done with a virāma or by tying two akṣaras together, for instance:

ka ක + va ව {	- kva ක්‍ව (virāma on ka)	ma ම + ma ම {	- mma ම්‍ම (virāma on first ma)
	- kva ක්‍ව (tied akṣaras)		- mma ම්‍ම (tied akṣaras)

Sinhalese script & all akṣara combinations for Pāli

Vowels

අ	ආ	ඉ	ඊ	උ	ඌ	එ	ඔ
a	ā	i	ī	u	ū	e	o

Vowel diacritics

ා	ි	ී	ු, ඌ	ූ, ൂ	ෙ	ො
ā	i	ī	u	ū	e	o

Akṣaras

ක	කඞ්	ග	ඝ	ඞ
ka	kha	ga	gha	ṇa
ච	ඡ	ජ	ඣ	ඤ
ca	cha	ja	jha	ṇa
ට	ඨ	ඳ	ඬ	ණ
ṭa	ṭha	ḍa	ḍha	ṇa
ත	ථ	ද	ධ	න
ta	tha	da	dha	na
ප	ඵ	බ	භ	ම
pa	pha	ba	bha	ma
ය	ර	ල	ළ	ව
ya	ra	la	ḷa	va
ස	හ	අං	විරෑ	
sa	ha	anusvāra	virāma	

	a	ā	i	ī	u	ū	e	o
k	ක	කා	කි	කී	කු	කූ	කෙ	කො
kh	ඛ	ඛා	ඛි	ඛී	ඛු	ඛූ	ඛෙ	ඛො
g	ග	ගා	ගි	ගී	ගු	ගූ	ගෙ	ගො
gh	ඝ	ඝා	ඝි	ඝී	ඝු	ඝූ	ඝෙ	ඝො
ṇ	ඬ	ඬා	ඬි	ඬී	ඬු	ඬූ	ඬෙ	ඬො
c	ච	චා	චි	චී	චු	චූ	චෙ	චො
ch	ඡ	ඡා	ඡි	ඡී	ඡු	ඡූ	ඡෙ	ඡො
j	ජ	ජා	ජි	ජී	ජු	ජූ	ජෙ	ජො
jh	ඤ	ඤා	ඤි	ඤී	ඤු	ඤූ	ඤෙ	ඤො
ṅ	ඤ	ඤා	ඤි	ඤී	ඤු	ඤූ	ඤෙ	ඤො
t	ට	ටා	ටි	ටී	ටු	ටූ	ටෙ	ටො
th	ඨ	ඨා	ඨි	ඨී	ඨු	ඨූ	ඨෙ	ඨො
d	ඩ	ඩා	ඩි	ඩී	ඩු	ඩූ	ඩෙ	ඩො
dh	ඪ	ඪා	ඪි	ඪී	ඪු	ඪූ	ඪෙ	ඪො
ṇ	ණ	ණා	ණි	ණී	ණු	ණූ	ණෙ	ණො
t	ත	තා	ති	තී	තු	තූ	තෙ	තො
th	ථ	ථා	ථි	ථී	ථු	ථූ	ථෙ	ථො

	a	ā	i	ī	u	ū	e	o
d	ද	දා	දි	දී	දු	දූ	දෙ	දො
dh	ධ	ධා	ධි	ධී	ධු	ධූ	ධෙ	ධො
n	න	නා	නි	නී	නු	නූ	නෙ	නො
p	ප	පා	පි	පී	පු	පූ	පෙ	පො
ph	ඵ	ඵා	ඵි	ඵී	ඵු	ඵූ	ඵෙ	ඵො
b	බ	බා	බි	බී	බු	බූ	බෙ	බො
bh	භ	භා	භි	භී	භු	භූ	භෙ	භො
m	ම	මා	මි	මී	මු	මූ	මෙ	මො
y	ය	යා	යි	යී	යු	යූ	යෙ	යො
r	ර	රා	රි	රී	රු	රූ	රෙ	රො
l	ල	ලා	ලි	ලී	ලු	ලූ	ලෙ	ලො
!	ළ	ළා	ළි	ළී	ළු	ළූ	ළෙ	ළො
v	ච	චා	චි	චී	චු	චූ	චෙ	චො
s	ස	සා	සි	සී	සු	සූ	සෙ	සො
h	හ	හා	හි	හී	හු	හූ	හෙ	හො

	a	ā	i	ī	u	ū	e	o
kk	ක්ක	ක්කා	ක්කි	ක්කී	ක්කු	ක්කූ	ක්කෙ	ක්කො
kkh	ක්ඛ	ක්ඛා	ක්ඛි	ක්ඛී	ක්ඛු	ක්ඛූ	ක්ඛෙ	ක්ඛො
gg	ග්ග	ග්ගා	ග්ගි	ග්ගී	ග්ගු	ග්ගූ	ග්ගෙ	ග්ගො
ggh	ග්ඝ	ග්ඝා	ග්ඝි	ග්ඝී	ග්ඝු	ග්ඝූ	ග්ඝෙ	ග්ඝො
ṇṇ	ඞඞ	ඞඞා	ඞඞි	ඞඞී	ඞඞු	ඞඞූ	ඞඞෙ	ඞඞො
cc	ච්ච	ච්චා	ච්චි	ච්චී	ච්චු	ච්චූ	ච්චෙ	ච්චො
cch	ච්ඡ	ච්ඡා	ච්ඡි	ච්ඡී	ච්ඡු	ච්ඡූ	ච්ඡෙ	ච්ඡො
jj	ජ්ජ	ජ්ජා	ජ්ජි	ජ්ජී	ජ්ජු	ජ්ජූ	ජ්ජෙ	ජ්ජො
jjh	ජ්ඣ	ජ්ඣා	ජ්ඣි	ජ්ඣී	ජ්ඣු	ජ්ඣූ	ජ්ඣෙ	ජ්ඣො
ṅṅ	ඤ්ඤ	ඤ්ඤා	ඤ්ඤි	ඤ්ඤී	ඤ්ඤු	ඤ්ඤූ	ඤ්ඤෙ	ඤ්ඤො
ṭṭ	ට්ට	ට්ටා	ට්ටි	ට්ටී	ට්ටු	ට්ටූ	ට්ටෙ	ට්ටො
ṭṭh	ට්ඨ	ට්ඨා	ට්ඨි	ට්ඨී	ට්ඨු	ට්ඨූ	ට්ඨෙ	ට්ඨො
ḍḍ	ඩ්ඩ	ඩ්ඩා	ඩ්ඩි	ඩ්ඩී	ඩ්ඩු	ඩ්ඩූ	ඩ්ඩෙ	ඩ්ඩො
ḍḍh	ඩ්ඪ	ඩ්ඪා	ඩ්ඪි	ඩ්ඪී	ඩ්ඪු	ඩ්ඪූ	ඩ්ඪෙ	ඩ්ඪො
ṇṇ	ණ්ණ	ණ්ණා	ණ්ණි	ණ්ණී	ණ්ණු	ණ්ණූ	ණ්ණෙ	ණ්ණො
tt	ත්ත	ත්තා	ත්ති	ත්තී	ත්තු	ත්තූ	ත්තෙ	ත්තො
tth	ත්ථ	ත්ථා	ත්ථි	ත්ථී	ත්ථු	ත්ථූ	ත්ථෙ	ත්ථො

	a	ā	i	ī	u	ū	e	o
dd	ද්ද	ද්දා	ද්දි	ද්දී	ද්දු	ද්දූ	ද්දෙ	ද්දො
ddh	ද්ධ	ද්ධා	ද්ධි	ද්ධී	ද්ධු	ද්ධූ	ද්ධෙ	ද්ධො
nn	න්න	න්නා	න්නි	න්නී	න්නු	න්නූ	න්නෙ	න්නො
pp	ප්ප	ප්පා	ප්පි	ප්පී	ප්පු	ප්පූ	ප්පෙ	ප්පො
pph	ප්ඵ	ප්ඵා	ප්ඵි	ප්ඵී	ප්ඵු	ප්ඵූ	ප්ඵෙ	ප්ඵො
bb	බ්බ	බ්බා	බ්බි	බ්බී	බ්බු	බ්බූ	බ්බෙ	බ්බො
bbh	බ්භ	බ්භා	බ්භි	බ්භී	බ්භු	බ්භූ	බ්භෙ	බ්භො
mm	ම්ම	ම්මා	ම්මි	ම්මී	ම්මු	ම්මූ	ම්මෙ	ම්මො
yy	ය්‍ය	ය්‍යා	ය්‍යි	ය්‍යී	ය්‍යු	ය්‍යූ	ය්‍යෙ	ය්‍යො
ll	ල්ල	ල්ලා	ල්ලි	ල්ලී	ල්ලු	ල්ලූ	ල්ලෙ	ල්ලො
ss	ස්ස	ස්සා	ස්සි	ස්සී	ස්සු	ස්සූ	ස්සෙ	ස්සො

	a	ā	i	ī	u	ū	e	o
ky ₁	ක්‍ය	ක්‍යා	ක්‍යි	ක්‍යී	ක්‍යු	ක්‍යූ	ක්‍යෙ	ක්‍යො
ky ₂	ක‍්‍ය	ක‍්‍යා	ක‍්‍යි	ක‍්‍යී	ක‍්‍යු	ක‍්‍යූ	ක‍්‍යෙ	ක‍්‍යො
kr ₁	ක්‍ර	ක්‍රා	ක්‍රි	ක්‍රී	ක්‍රු	ක්‍රූ	ක්‍රෙ	ක්‍රො
kr ₂	ක්‍ර	ක්‍රා	ක්‍රි	ක්‍රී	ක්‍රු	ක්‍රූ	ක්‍රෙ	ක්‍රො
kl	ක්‍ල	ක්‍ලා	ක්‍ලි	ක්‍ලී	ක්‍ලු	ක්‍ලූ	ක්‍ලෙ	ක්‍ලො
kv	ක්‍ව	ක්‍වා	ක්‍වි	ක්‍වී	ක්‍වු	ක්‍වූ	ක්‍වෙ	ක්‍වො
khy ₁	ඛ්‍ය	ඛ්‍යා	ඛ්‍යි	ඛ්‍යී	ඛ්‍යු	ඛ්‍යූ	ඛ්‍යෙ	ඛ්‍යො
khy ₂	ඛ‍්‍ය	ඛ‍්‍යා	ඛ‍්‍යි	ඛ‍්‍යී	ඛ‍්‍යු	ඛ‍්‍යූ	ඛ‍්‍යෙ	ඛ‍්‍යො
khv	ඛ්‍ව	ඛ්‍වා	ඛ්‍වි	ඛ්‍වී	ඛ්‍වු	ඛ්‍වූ	ඛ්‍වෙ	ඛ්‍වො
gy	ග්‍ය	ග්‍යා	ග්‍යි	ග්‍යී	ග්‍යු	ග්‍යූ	ග්‍යෙ	ග්‍යො
gr ₁	ග්‍ර	ග්‍රා	ග්‍රි	ග්‍රී	ග්‍රු	ග්‍රූ	ග්‍රෙ	ග්‍රො
gr ₂	ග්‍ර	ග්‍රා	ග්‍රි	ග්‍රී	ග්‍රු	ග්‍රූ	ග්‍රෙ	ග්‍රො
gv	ග්‍ව	ග්‍වා	ග්‍වි	ග්‍වී	ග්‍වු	ග්‍වූ	ග්‍වෙ	ග්‍වො
ṅk	ඞ්‍ක	ඞ්‍කා	ඞ්‍කි	ඞ්‍කී	ඞ්‍කු	ඞ්‍කූ	ඞ්‍කෙ	ඞ්‍කො
ṅkh	ඞ්‍ඛ	ඞ්‍ඛා	ඞ්‍ඛි	ඞ්‍ඛී	ඞ්‍ඛු	ඞ්‍ඛූ	ඞ්‍ඛෙ	ඞ්‍ඛො
ṅkhy ₁	ඞ්‍ඛ්‍ය	ඞ්‍ඛ්‍යා	ඞ්‍ඛ්‍යි	ඞ්‍ඛ්‍යී	ඞ්‍ඛ්‍යු	ඞ්‍ඛ්‍යූ	ඞ්‍ඛ්‍යෙ	ඞ්‍ඛ්‍යො
ṅkhy ₂	ඞ්‍ඛ‍්‍ය	ඞ්‍ඛ‍්‍යා	ඞ්‍ඛ‍්‍යි	ඞ්‍ඛ‍්‍යී	ඞ්‍ඛ‍්‍යු	ඞ්‍ඛ‍්‍යූ	ඞ්‍ඛ‍්‍යෙ	ඞ්‍ඛ‍්‍යො

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ṅg	උග	උගා	උගි	උගී	උගු	උගූ	උගෙ	උගො
ṅgh	උඝ	උඝා	උඝි	උඝී	උඝු	උඝූ	උඝෙ	උඝො
ṅh	උඟ	උඟා	උඟි	උඟී	උඟු	උඟූ	උඟෙ	උඟො
ṅc	උඋ	උඋා	උඋි	උඋී	උඋු	උඋූ	උඋෙ	උඋො
ṅch	උඡ	උඡා	උඡි	උඡී	උඡු	උඡූ	උඡෙ	උඡො
ṅj	උඣ	උඣා	උඣි	උඣී	උඣු	උඣූ	උඣෙ	උඣො
ṅjh	උඤ	උඤා	උඤි	උඤී	උඤු	උඤූ	උඤෙ	උඤො
ṇṭ	උඨ	උඨා	උඨි	උඨී	උඨු	උඨූ	උඨෙ	උඨො
ṇṭh	උඨඟ	උඨඟා	උඨඟි	උඨඟී	උඨඟු	උඨඟූ	උඨඟෙ	උඨඟො
ṇḍ	උඨඋ	උඨඋා	උඨඋි	උඨඋී	උඨඋු	උඨඋූ	උඨඋෙ	උඨඋො
ṇy ₁	උඨය	උඨයා	උඨයි	උඨයී	උඨයු	උඨයූ	උඨයෙ	උඨයො
ṇy ₂	උඨ්‍ය	උඨ්‍යා	උඨ්‍යි	උඨ්‍යී	උඨ්‍යු	උඨ්‍යූ	උඨ්‍යෙ	උඨ්‍යො
ṇh	උඨඟ	උඨඟා	උඨඟි	උඨඟී	උඨඟු	උඨඟූ	උඨඟෙ	උඨඟො
ty ₁	උඨ්‍ය	උඨ්‍යා	උඨ්‍යි	උඨ්‍යී	උඨ්‍යු	උඨ්‍යූ	උඨ්‍යෙ	උඨ්‍යො
ty ₂	උඨ්‍ය	උඨ්‍යා	උඨ්‍යි	උඨ්‍යී	උඨ්‍යු	උඨ්‍යූ	උඨ්‍යෙ	උඨ්‍යො
tr ₁	උඨ්‍ර	උඨ්‍රා	උඨ්‍රි	උඨ්‍රී	උඨ්‍රු	උඨ්‍රූ	උඨ්‍රෙ	උඨ්‍රො
tr ₂	උඨ්‍ර	උඨ්‍රා	උඨ්‍රි	උඨ්‍රී	උඨ්‍රු	උඨ්‍රූ	උඨ්‍රෙ	උඨ්‍රො

	a	ā	i	ī	u	ū	e	o
tv	ත්ව	ත්වා	ත්වි	ත්වී	ත්වු	ත්වූ	ත්වෙ	ත්වො
dm	ද්ම	ද්මා	ද්මි	ද්මී	ද්මු	ද්මූ	ද්මෙ	ද්මො
dy ₁	ද්‍ය	ද්‍යා	ද්‍යි	ද්‍යී	ද්‍යු	ද්‍යූ	ද්‍යෙ	ද්‍යො
dy ₂	ද්‍ය	ද්‍යා	ද්‍යි	ද්‍යී	ද්‍යු	ද්‍යූ	ද්‍යෙ	ද්‍යො
dv	ද්ව	ද්වා	ද්වි	ද්වී	ද්වු	ද්වූ	ද්වෙ	ද්වො
dr ₁	ද්‍ර	ද්‍රා	ද්‍රි	ද්‍රී	ද්‍රු	ද්‍රූ	ද්‍රෙ	ද්‍රො
dr ₂	ද්‍ර	ද්‍රා	ද්‍රි	ද්‍රී	ද්‍රු	ද්‍රූ	ද්‍රෙ	ද්‍රො
dhy ₁	ධ්‍ය	ධ්‍යා	ධ්‍යි	ධ්‍යී	ධ්‍යු	ධ්‍යූ	ධ්‍යෙ	ධ්‍යො
dhy ₂	ධ්‍ය	ධ්‍යා	ධ්‍යි	ධ්‍යී	ධ්‍යු	ධ්‍යූ	ධ්‍යෙ	ධ්‍යො
dhv	ධ්ව	ධ්වා	ධ්වි	ධ්වී	ධ්වු	ධ්වූ	ධ්වෙ	ධ්වො
nt	න්ත	න්තා	න්ති	න්තී	න්තු	න්තූ	න්තෙ	න්තො
ntv	න්ත්ව	න්ත්වා	න්ත්වි	න්ත්වී	න්ත්වු	න්ත්වූ	න්ත්වෙ	න්ත්වො
nth	න්ථ	න්ථා	න්ථි	න්ථී	න්ථු	න්ථූ	න්ථෙ	න්ථො
nd	න්ද	න්දා	න්දි	න්දී	න්දු	න්දූ	න්දෙ	න්දො
ndr ₁	න්ද්‍ර	න්ද්‍රා	න්ද්‍රි	න්ද්‍රී	න්ද්‍රු	න්ද්‍රූ	න්ද්‍රෙ	න්ද්‍රො
ndr ₂	න්ද්‍ර	න්ද්‍රා	න්ද්‍රි	න්ද්‍රී	න්ද්‍රු	න්ද්‍රූ	න්ද්‍රෙ	න්ද්‍රො
ndh	න්ධ	න්ධා	න්ධි	න්ධී	න්ධු	න්ධූ	න්ධෙ	න්ධො

	a	ā	i	ī	u	ū	e	o
ny ₁	න්ය	න්යා	න්යි	න්ඞි	න්යු	න්ඞු	න්යෙ	න්යො
ny ₂	න්ය	න්යා	න්යි	න්ඞි	න්යු	න්ඞු	න්යෙ	න්යො
nv	න්ච	න්චා	න්චි	න්ච්ඞි	න්චු	න්චු	න්චෙ	න්චො
nh	න්හ	න්හා	න්හි	න්හ්ඞි	න්හු	න්හු	න්හෙ	න්හො
py ₁	ප්‍රිය	ප්‍රියා	ප්‍රියි	ප්‍රිය්ඞි	ප්‍රියු	ප්‍රියු	ප්‍රියෙ	ප්‍රියො
py ₂	ප්‍රිය	ප්‍රියා	ප්‍රියි	ප්‍රිය්ඞි	ප්‍රියු	ප්‍රියු	ප්‍රියෙ	ප්‍රියො
pl	ප්‍රේ	ප්‍රේඞා	ප්‍රේඞි	ප්‍රේඞ්ඞි	ප්‍රේඞු	ප්‍රේඞු	ප්‍රේඞෙ	ප්‍රේඞො
by ₁	බ්‍රිය	බ්‍රියා	බ්‍රියි	බ්‍රිය්ඞි	බ්‍රියු	බ්‍රියු	බ්‍රියෙ	බ්‍රියො
by ₂	බ්‍රිය	බ්‍රියා	බ්‍රියි	බ්‍රිය්ඞි	බ්‍රියු	බ්‍රියු	බ්‍රියෙ	බ්‍රියො
br ₁	බ්‍රිර	බ්‍රිරා	බ්‍රිරි	බ්‍රිර්ඞි	බ්‍රිරු	බ්‍රිරු	බ්‍රිරෙ	බ්‍රිරො
br ₂	බ්‍රි	බ්‍රිඞා	බ්‍රිඞි	බ්‍රිඞ්ඞි	බ්‍රිඞු	බ්‍රිඞු	බ්‍රිඞෙ	බ්‍රිඞො
mp	ම්‍රිප	ම්‍රිපා	ම්‍රිපි	ම්‍රිප්ඞි	ම්‍රිපු	ම්‍රිපු	ම්‍රිපෙ	ම්‍රිපො
mph	ම්‍රිච	ම්‍රිචා	ම්‍රිචි	ම්‍රිච්ඞි	ම්‍රිචු	ම්‍රිචු	ම්‍රිචෙ	ම්‍රිචො
mb	ම්‍රිබ	ම්‍රිබා	ම්‍රිබි	ම්‍රිබ්ඞි	ම්‍රිබු	ම්‍රිබු	ම්‍රිබෙ	ම්‍රිබො
mbh	ම්‍රිහ	ම්‍රිහා	ම්‍රිහි	ම්‍රිහ්ඞි	ම්‍රිහු	ම්‍රිහු	ම්‍රිහෙ	ම්‍රිහො
my ₁	ම්‍රිය	ම්‍රියා	ම්‍රියි	ම්‍රිය්ඞි	ම්‍රියු	ම්‍රියු	ම්‍රියෙ	ම්‍රියො
my ₂	ම්‍රිය	ම්‍රියා	ම්‍රියි	ම්‍රිය්ඞි	ම්‍රියු	ම්‍රියු	ම්‍රියෙ	ම්‍රියො

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mh	මිහ	මිහා	මිහි	මිහී	මිහු	මිහූ	මිහෙ	මිහො
vy ₁	විය	වියා	වයි	වී	වියු	වීයු	වියෙ	වියො
vy ₂	ව්‍ය	ව්‍යා	ව්‍යි	ව්‍යී	ව්‍යු	ව්‍යූ	ව්‍යෙ	ව්‍යො
yh	යිහ	යිහා	යිහි	යිහී	යිහු	යිහූ	යිහෙ	යිහො
ly ₁	ලිය	ලියා	ලයි	ලී	ලියු	ලීයු	ලියෙ	ලියො
ly ₂	ල්‍ය	ල්‍යා	ල්‍යි	ල්‍යී	ල්‍යු	ල්‍යූ	ල්‍යෙ	ල්‍යො
lh	ලිහ	ලිහා	ලිහි	ලිහී	ලිහු	ලිහූ	ලිහෙ	ලිහො
vh	විහ	විහා	විහි	විහී	විහු	විහූ	විහෙ	විහො
st	ස්ත	ස්තා	ස්ති	ස්තී	ස්තු	ස්තූ	ස්තෙ	ස්තො
str ₁	ස්ත්ර	ස්ත්රා	ස්ත්‍රි	ස්ත්‍රී	ස්ත්‍රු	ස්ත්‍රූ	ස්ත්‍රෙ	ස්ත්‍රො
str ₂	ස්ත්‍ර	ස්ත්‍රා	ස්ත්‍රි	ස්ත්‍රී	ස්ත්‍රු	ස්ත්‍රූ	ස්ත්‍රෙ	ස්ත්‍රො
sn	ස්න	ස්නා	ස්නි	ස්නී	ස්නු	ස්නූ	ස්නෙ	ස්නො
sy ₁	ස්ය	ස්යා	ස්යි	ස්ඪී	ස්යු	ස්ඪූ	ස්යෙ	ස්යො
sy ₂	ස්‍ය	ස්‍යා	ස්‍යි	ස්‍යී	ස්‍යු	ස්‍යූ	ස්‍යෙ	ස්‍යො
sm	ස්ම	ස්මා	ස්මි	ස්මී	ස්මු	ස්මූ	ස්මෙ	ස්මො
sv	ස්ව	ස්වා	ස්වි	ස්වී	ස්වු	ස්වූ	ස්වෙ	ස්වො
hm	හිම	හිමා	හිමි	හිමී	හිමු	හිමූ	හිමෙ	හිමො

	a	ā	i	ī	u	ū	e	o
hy ₁	හ්‍ය	හ්‍යා	හ්‍යි	හ්‍යී	හ්‍යු	හ්‍යූ	හ්‍යෙ	හ්‍යො
hy ₂	හ්‍ය	හ්‍යා	හ්‍යි	හ්‍යී	හ්‍යු	හ්‍යූ	හ්‍යෙ	හ්‍යො
hv	හ්‍ව	හ්‍වා	හ්‍වි	හ්‍වී	හ්‍වු	හ්‍වූ	හ්‍වෙ	හ්‍වො
!h	ඒහ	ඒහා	ඒහි	ඒහී	ඒහු	ඒහූ	ඒහෙ	ඒහො

සුඤ්ඤානපිටකේ

දීඝනිකායො

සීලකඛනිවග්ගො

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නමො තස්ස භගවතො අරහතො
සමමාසමබ්බදායක.

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1.

බ්‍රහ්මජාලසූතං

1. එවං මෙ සුඤ්ඤානපිටකේ සමයං භගවා අනාරා ව රාජගහං අනාරා ව නාලංදං අභිනම්භපට්ඨපනො හොති මහතා භික්ඛුසංඝේන සද්ධිං පඤ්චමනෙතති භික්ඛුසංඝෙති. සුප්පිසො'පි භො පරිබ්බාජකො අනාරා ව රාජගහං අනාරා ව නාලංදං අභිනම්භපට්ඨපනො හොති සද්ධිං අනෙතවාසිනා බ්‍රහ්මදූෂනානා මාණ්වෙන.

තත්‍ර සුදං සුප්පිසො පරිබ්බාජකො අනෙකපරියායෙන බුද්ධස්ස අවණණං භාසති, ධම්මස්ස අවණණං භාසති, සංඝස්ස අවණණං භාසති. සුප්පිසස්ස පත පරිබ්බාජකස්ස අනෙතවාසී බ්‍රහ්මදූෂනා මාණ්වො අනෙකපරියායෙන බුද්ධස්ස වණණං භාසති, ධම්මස්ස වණණං භාසති, සංඝස්ස වණණං භාසති. ඉතිහ තෙ උතො ආචරියනෙතවාසී අඤ්ඤාමඤ්ඤස්ස උජ්ජවිපව්චිකවාද, භගවන්තං පිට්ඨිතො පිට්ඨිතො අනුබ්බො¹ තොනති භික්ඛුසංඝං ව.

2. අථ භො භගවා අමුලධ්වනිකායං රාජාගාරකෙ එකරත්තිවාසං උපගංඡී සද්ධිං භික්ඛුසංඝේන. සුප්පිසො'පි භො පරිබ්බාජකො අමුලධ්වනිකායං රාජාගාරකෙ එකරත්තිවාසං උපගංඡී සද්ධිං අනෙතවාසිනා බ්‍රහ්මදූෂනා මාණ්වෙන. තත්‍ර 'පි සුදං සුප්පිසො පරිබ්බාජකො අනෙකපරියායෙන බුද්ධස්ස අවණණං භාසති, ධම්මස්ස අවණණං භාසති, සංඝස්ස අවණණං භාසති. සුප්පිසස්ස පත පරිබ්බාජකස්ස අනෙතවාසී බ්‍රහ්මදූෂනා මාණ්වො බුද්ධස්ස වණණං භාසති, ධම්මස්ස වණණං භාසති, සංඝස්ස වණණං භාසති. ඉතිහ තෙ උතො ආචරියනෙතවාසී අඤ්ඤාමඤ්ඤස්ස උජ්ජවිපව්චිකවාද, විකරන්ති.

1. අනුබ්බො, ම ජ ස .

ජම්බුදීපෙ කිර පුබ්බෙ පාටලිපුත්තනගරෙ සත්තාසිතිකොට්ඨිහිතධනං එකං සෙට්ඨිකුලං අහොසි, තස්ස පන සෙට්ඨිනො එකායෙව ධිතා අහොසි නාමෙන බුද්ධෙනිනාම, තස්සා සත්තවස්සිකකාලෙ මාතෘපිතරො කාලමකංසු, තස්මිං කුලෙ සබ්බං සාපතෙය්‍යං තස්සායෙව අහොසි. සා කිර අභිරූපා පාසාදිකා පරමාය වණ්ණපොක්ඛරතාය සමන්තාගතා දෙවච්ඡරපටිභාගා පියාව අහොසි මනාපා, සද්ධා පසන්නා රතනත්තයමාමිකා පටිවසති, තස්මිං පන නගරෙ සෙට්ඨිසෙනාපති-උපරාජාදයො තං අත්තනො පාදපරිකත්තං කාමයමානා මනුස්සෙ පෙසෙසුං පණ්ණාකාරෙහි සද්ධිං, සා තං සුත්වා චිත්තෙසි, මය්හං මාතෘපිතරො සබ්බං විභවං පහාය මතා, මයා'පි තථා අගන්තබ්බං, කිං මෙ පතිකුලෙන, කෙවලං චිත්තවිනාසාය භවති, මයා පන්'ඉමං ධනං බුද්ධසාසනෙ-යෙව නිදහිතුං වට්ටකිති චිත්තෙසි, චිත්තෙන්වා ව පන තෙසං න මය්හං පතිකුලෙනත්ථොති පටික්ඛිපි. සා තතො පටිඨාය මහාදානං පවත්තෙන්ති සමණබ්‍රහ්මණෙ සත්තප්පෙසි.

අථාපරභාගෙ එකො අස්සවාණිජකො අස්ස-වාණිජ්ජාය පුබ්බත්තාපරත්තං ගච්ඡන්තො ආගම්ම ඉමස්මිං ගෙහෙ නිවාසං ගණ්හි, අථ සො වාණිජො තං දිස්වා ධිතුසිනෙහං පතිට්ඨාපෙත්වා ගන්ධමාලවත්ථාලඬිකාරාදීහි තස්සා උපකාරකො හුත්වා ගමනකාලෙ අම්ම එතෙසු අස්සෙසු තව රුච්චනකං අස්සං ගණ්හාහීති ආහ, සාපි අස්සෙ ඔලොකෙන්වා එකං සිත්ඨවපොතකං දිස්වා එතං මෙ දෙහීති ආහ, වාණිජො අම්ම එසො සිත්ඨවපොතකො, අප්පමත්තා හුත්වා පටිජග්ගාහීති වත්වා තං පටිපාදෙන්වා අගමාසි, සාපි තං පටිජග්ගමානා ආකාසගාමිභාවං ඤත්වා සම්මා පටිජග්ගන්ති එවං චිත්තෙසි, පුඤ්ඤකරණස්ස මෙ සහායො ලද්ධොති, අගතපුබ්බාව මෙ භගවතො සකලං මාරබලං විධිමෙත්වා බුද්ධභූතස්ස ජයමහාබොධිභූමි, යන්ත්‍රානාහං තත්ථ ගන්ත්වා භගවතො ජයමහාබොධිං වන්දෙය්‍යන්ති චිත්තෙන්වා බහු රජතසුචණ්ණමාලාදයො කාරාපෙත්වා එකදිවසං අස්සමභිරුය්හ

ආකාසෙන ගන්ත්වා බොධිමාලකෙ යත්වා ආගච්ඡන්තු-අය්‍යා
සුවණ්ණමාලා පුජෙතූංති උග්ගසාසෙසි. තෙනෙත්ථ.:

යතො පටිඨායහං බුද්ධ, සාසනෙ සුද්ධමානසා;
පසන්තා තෙන සච්චෙන, මමානුග්ගහබුද්ධියා.

ආගච්ඡන්තු නමස්සන්තු, බොධිං පුජෙත්තු සාධුකං;
සොණ්ණමාලාහි සම්බුද්ධ, පුත්තා අරියසාවකා.

සුත්වා තං වචනං අය්‍යා, බහු සිහලවාසිනො;
ආගම්ම නහසා තත්ථ, චන්දිංසු ච මහිංසු වාති.

තතො-ප්පභුති සා කුමාරිකා බුද්ධසාසනෙ අතීච පසන්තා නිච්චමෙච
අස්සමහිරුය්හ ආගන්ත්වා අරියෙහි සද්ධිං මහාබොධිං සුවණ්ණමාලාහි
පුජෙත්වා ගච්ඡති, අථ පාටලිපුත්තනගරොපවනෙ වනචරා තස්සා
අභිණ්හං ගච්ඡන්තියා ච ආගච්ඡන්තියා ච රූපසම්පත්තිං දිස්වා රඤ්ඤො
කථෙසුං. මහාරාජ එවරූපා කුමාරිකා අස්ස මහිරුය්හආගන්ත්වා නිබන්ධං
චන්දිත්වා ගච්ඡති. දෙවස්සානුරූපා අග්ගමහෙසි භවිතුන්ති.

රාජා තං සුත්වා "තෙන හි භනෙ ගණ්හථ නං කුමාරිං මම අග්ගමහෙසිං
කරොමි" ති, පුරිසෙ පයොපෙසි.

තෙන පසුත්තා පුරිසා බොධි-පූජං කත්වා ආගච්ඡන්තිං ගණ්හාමා'ති තත්ථ
නිලීනා ගහණ-සජ්ජා අට්ඨංසු. තදා සා කුමාරිකා අස්සම්'අභිරුය්හ මහා-
බොධිමණ්ඩං ගන්ත්වා චීතරාගෙහි සද්ධිං පුජ්ථපූජං කත්වා චන්දිත්වා
නිවත්ති. අථ තෙසු එකො ධම්මරක්ඛිතත්ථෙරො නාම තස්සා එව'මාහ:
"හගිති, ත්වං අත්තරාමග්ගෙ වොරා ගණ්හිතුකාමා යීතා. අසුඛට්ඨානං
පත්වා අප්පමත්තා සිසං ගච්ඡා" ති.

සා පි ගවිජන්ති තං යානං පත්වා වොරෙහි අනුබන්ධිතා අස්සස්ස පණ්ඨියා
සඤ්ඤං දත්වා පක්කම්. වොරා පච්ඡතො පච්ඡතො අනුබන්ධිංසු. අස්සො
වෙගං ජනෙත්වා ආකාස'මුල්ලන්ඝි. කුමාරිකා වෙගං සන්ධාරෙතං
අසක්කොන්ති අස්සස්ස පිට්ඨිතො පරිගිලිත්වා පතන්ති - මයා කතුපකාරං
සර පුත්තාති ආහ. සො පතන්තිං දිස්වා වෙගෙන ගන්ත්වා පිට්ඨියං
නිසිදාපෙත්වා ආකාසතො නෙත්වා සකට්ඨානෙ යෙව පතිට්ඨාපෙසි.
තස්මා:

තිරච්ඡානගතා පෙවං, සරත්තා උපකාරකං;
න ජහන්තිති මන්ත්වාන, කතඤ්ඤා භොන්තු පාණිනොති.

තතො සා කුමාරිකා සත්තා සිතිකොට්ඨනං බුද්ධසාසනෙ යෙව චපිත්වා
යාවජීවං සීලං රක්ඛිත්වා උපොසථකම්මං කත්වා තතො චුතා සුත්ත
ප්පබුද්ධො විය දෙවලොකෙ නිබ්බත්තිති.

අතිතරුණවයා භො මාතුගාමාපි එවං,
විවිධකුසලකම්මං කත්වා සග්ගං චජන්ති;
කුසලඵලමහන්තං මඤ්ඤමානා භවන්තා,
භවථ කථ මුපෙක්ඛා දානමානාදිකම්මෙ.

Thai script

The Thai script is used to write the Thai language and other languages in Thailand. It has 44 consonant akṣaras (พยัญชนะ, phayanchana), 15 vowel symbols (สระ, sara) that combine into at least 28 vowel forms, and four tone diacritics (วรรณยุกต์ or วรรณยุต, wannayuk or wannayut). Although commonly referred to as the "Thai alphabet", the script is in fact not a true alphabet but an abugida (alphasyllabary) script, in which each consonant has an inherent (built-in) vowel **a**. In the case of the Thai script this built-in vowel is an implied **o** or **ə** (as in the khmer script). The akṣaras are written horizontally from left to right, with vowel diacritics arranged above, below, to the left, or to the right of the corresponding consonant, or in a combination of positions.

Thai is considered to be the first script in the world which invented tone markers to indicate distinctive tones, which are lacking in the Mon-Khmer and Indo-Aryan languages from which its script is derived. Although Chinese and other Sino-Tibetan languages have distinctive tones in their phonological system, no tone marker is found in their orthographies. Thus, tone markers are an innovation in the Thai language that later influenced other related Tai languages and some Tibeto-Burman languages on the Southeast Asian mainland.

The Thai script - like all Indic scripts - uses a number of modifications to write Sanskrit and related languages, and in particular, the Pāḷi language. Pāḷi is very closely related to Sanskrit and is the liturgical language of Thai Buddhism. In Thailand, Pāḷi is written and studied using a slightly modified Thai script. The main difference is that in each akṣara the consonant is followed by an implied short **a** (อะ), not the **o** or **ə** of Thai, so this short **a** is never omitted in pronunciation, and if the vowel is to be left unpronounced, then a specific symbol must be used, the pinthu (virāma), a solid dot under the consonant. This means that the diacritic for **a** (อะ) is never used when writing Pāḷi, because it is always implied. For example, namo is written นะโม in Thai, but in Pāḷi it is written as นโม, because the อะ is redundant. The Sanskrit word 'mantra' is written มนตร์ in Thai (and therefore pronounced *mon*), but is written มन्ตร in Sanskrit (and therefore pronounced *mantra*).

Pāḷi text written with Thai Pāḷi orthography:	อรหัง	สมมาสมพุทโธ	ภควา
	arahaṃ	sammāsambuddho	bhagavā
The same text in modern Thai orthography:	อะระหัง	สัมมาสัมพุทโธ	ภะควา
	arahang	sammasamphuttho	phakhawa

Up until the reign of Rama IV (1851-1868), there was a scholarly tradition of writing Pāḷi in the Khom script (in Bangkok, as successor to Ayutthaya) or Tai Tham script (in the north and northeast). For secular writing, there were versions of the Tai/Lao script, which had additional akṣaras whose purpose was to retain the consonant distinctions made in the religious scripts. Rama IV commanded (whether as Patriarch or later as king) that religious writing be switched to the Thai script. He also promulgated a change in the writing system for Pāḷi, whereby the two vowel killers, *yamakkan* and *thanthakhat*, were simplified to a single diacritic, *phinthu*, which is actually the virāma. There was thus in principal an immediate tradition of writing Pāḷi in the Thai script. 32 consonant akṣaras and 8 vowels + 7 vowel diacritics are used to write Pāḷi in Thai.

Pāḷi is not a tonal language, but in Thailand, the Thai tones are often used by monks when reading or chanting suttas out loud in Pāḷi. For this reason it may be hard for people who know Pāḷi to understand it when spoken if they are not used to listen to it with the tonal sound pattern of Thai language, which has five phonemic tones: mid, low, falling, high, and rising, each of them giving a different meaning to a given word. A high level of knowledge in Pāḷi may, however, be of help in order to sort out the problems of misunderstanding arising from the use of tonal elements and discern the spoken words as if no tones were being added. In any case this is much easier as if Pāḷi was a tonal language and tones were needed in order to understand the words.

Thai script & all akṣara combinations for Pāli

vowels & vowel diacritics

อ	อา	อิ	อี	อุ	อุ	เอ	โอ
a	ā	i	ī	u	ū	e	o
	า	ิ	ี	ุ	ู	เ	โ
	ā	i	ī	u	ū	e	o

Akṣaras

ก	ข	ค	ฌ	ง
ka	kha	ga	gha	ṇa
จ	ฉ	ช	ฌ	ญ
ca	cha	ja	jha	ñā
ฎ	ฐ	ฑ	ฒ	ณ
ṭa	ṭha	ḍa	ḍha	ṇa
ด	ถ	ท	ธ	น
ta	tha	da	dha	na
ป	ผ	พ	ภ	ม
pa	pha	ba	bha	ma
ย	ร	ล	ฬ	ว
ya	ra	la	ḷa	va
ส	ห	◌ं	◌ุ	
sa	ha	anusvāra	virāma (phinthu)	

Numerals

๐	๑	๒	๓	๔	๕	๖	๗	๘	๙
0	1	2	3	4	5	6	7	8	9

	a	ā	i	ī	u	ū	e	o
k	ก	กา	กิ	กี	กุ	กู	เก	โก
kh	ข	ขา	ขิ	ขี	ขุ	ขู	เข	โข
g	ค	คา	คิ	คี	คุ	คู	เค	โค
gh	ฃ	ฃา	ฃิ	ฃี	ฃุ	ฃู	ฃเ	ฃอ
ṅ	ง	งา	งิ	งี	งุ	งู	เง	งอ
c	จ	จา	จิ	จี	จุ	जू	เจ	โจ
ch	ฉ	ฉา	ฉิ	ฉี	ฌุ	ฌู	ฌเ	ฌอ
j	ช	ชา	ชิ	ชี	ชู	ชู	เช	โช
jh	ฌ	ฌา	ฌิ	ฌี	ฌุ	ฌู	ฌเ	ฌอ
ñ	ญ	ญา	ญิ	ญี	ญุ	ญู	ญเ	ญอ
ṭ	ฏ	ฎา	ฏิ	ฎี	ฏุ	ฏู	ฏเ	ฏอ
ṭh	ฐ	ฐา	ฐิ	ฐี	ฐุ	ฐู	ฐเ	ฐอ
d	ท	ทา	ทิ	ที	ทู	ทู	เท	โต
ḍh	ฒ	ฒา	ฒิ	ฒี	ฒุ	ฒู	ฒเ	ฒอ
ṇ	ณ	ณา	ณิ	ณี	ณุ	ณู	เณ	โน
t	ด	ดา	ดิ	ดี	ตุ	ตู	เต	โต
th	ถ	ठा	ถิ	ठी	ตุ	ตู	เถ	โถ

	a	ā	i	ī	u	ū	e	o
d	ท	ทา	ทิ	ที	ทุ	ตู	เท	โท
dh	ธ	ธา	ธิ	ธี	ธุ	ตู	เธ	โธ
n	น	นา	นิ	นี	นุ	นู	เน	โน
p	ป	ปา	ปิ	ปี	ปุ	ปู	เป	โป
ph	ผ	ผา	ผิ	ผี	ผุ	ผู	เผ	โผ
b	พ	พา	พิ	พี	พุ	พู	เพ	โพ
bh	ภ	ภา	ภิ	ภี	ภุ	ภู	เก	โก
m	ม	มา	มิ	มี	มุ	มู	เม	โม
y	ย	ยา	ยิ	यी	ยุ	ยู	เย	โย
r	ร	รา	ริ	รี	รุ	รู	เร	โร
l	ล	ลา	ลิ	ลี	ลู	ลู	เล	โล
!	ฬ	ฬา	ฬิ	ฬี	ฬุ	ฬู	เฟ	โฟ
v	ว	วา	วิ	วี	วุ	วู	เว	โว
s	ส	สา	สิ	สี	สุ	สุ	เส	โส
h	ห	หา	หิ	ही	हु	हु	हे	โฮ

	a	ā	i	ī	u	ū	e	o
kk	កក	កកា	កកិ	កកី	កកុ	កកួ	កេក	កោក
kkh	កុឃ	កុឃា	កុឃិ	កុឃី	កុឃុ	កុឃួ	កេឃ	កោឃ
gg	គគ	គគា	គគិ	គគី	គគុ	គគួ	គេគ	គោគ
ggh	គុឃ	គុឃា	គុឃិ	គុឃី	គុឃុ	គុឃួ	គេឃ	គោឃ
nn̄	ងង	ងងា	ងងិ	ងងី	ងងុ	ងងួ	ងេង	ងោង
cc	ជជ	ជជា	ជជិ	ជជី	ជជុ	ជជួ	ជេជ	ជោជ
cch	ជុឆ	ជុឆា	ជុឆិ	ជុឆី	ជុឆុ	ជុឆួ	ជេឆ	ជោឆ
jj	ឃឃ	ឃឃា	ឃឃិ	ឃឃី	ឃឃុ	ឃឃួ	ឃេឃ	ឃោឃ
jjh	ឃុឆ	ឃុឆា	ឃុឆិ	ឃុឆី	ឃុឆុ	ឃុឆួ	ឃេឆ	ឃោឆ
ññ	លល	លលា	លលិ	លលី	លលុ	លលួ	លេល	លោល
tt̄	ឆឆ	ឆឆា	ឆឆិ	ឆឆី	ឆឆុ	ឆឆួ	ឆេឆ	ឆោឆ
tt̄h	ឆុឆ	ឆុឆា	ឆុឆិ	ឆុឆី	ឆុឆុ	ឆុឆួ	ឆេឆ	ឆោឆ
dd	តត	តតា	តតិ	តតី	តតុ	តតួ	តេត	តោត
ddh	តុឆ	តុឆា	តុឆិ	តុឆី	តុឆុ	តុឆួ	តេឆ	តោឆ
nn̄	ណណ	ណណា	ណណិ	ណណី	ណណុ	ណណួ	ណេណ	ណោណ
tt	តុត	តុតា	តុតិ	តុតី	តុតុ	តុតួ	តេត	តោត
tth	តុត	តុតា	តុតិ	តុតី	តុតុ	តុតួ	តេត	តោត

	a	ā	i	ī	u	ū	e	o
dd	ตต	ตทา	ตติ	ตธี	ตตุ	ตตู	เตต	โตต
ddh	ตฐ	ตฐา	ตฐิ	ตฐี	ตฐุ	ตฐู	เทฐ	โถฐ
nn	นฺน	นฺนา	นฺนิ	นฺนี	นฺนุ	นฺนุ	เนน	โนน
pp	ปป	ปปา	ปปิ	ปปี	ปปุ	ปปู	เปป	โปป
pph	ปผ	ปผา	ปผิ	ปผี	ปผุ	ปผู	เปผ	โปผ
bb	พพ	พพา	พพิ	พพี	พพุ	พพู	เพพ	โพพ
bbh	พภ	พภา	พภิ	พภี	พภุ	พภู	เพภ	โพภ
mm	มฺม	มฺมา	มฺมิ	มฺมี	มฺมุ	มฺมู	เมม	โมม
yy	ยฺย	ยฺยา	ยฺยิ	ยฺयी	ยฺยุ	ยฺยู	เเยย	โยย
ll	ลฺล	ลฺลา	ลฺลฺ	ลฺลী	ลฺลุ	ลฺลฺ	เลล	โลล
ss	สฺส	สฺสา	สฺสิ	สฺสี	สฺสุ	สฺสุ	เสส	โสส

	a	ā	i	ī	u	ū	e	o
ky	กฤษ	กฤษา	กฤษิ	กฤษี	กฤษุ	กฤษู	เกฤษ	โกฤษ
kr	กร	กรา	กริ	กรี	กรุ	กรู	เกร	โกร
kl	กล	กลา	กลิ	กลี	กลุ	กลู	เกล	โกล
kv	กว	กวา	กวิ	กวี	กву	กву	เกว	โกว
khy	ขฤษ	ขฤษา	ขฤษิ	ขฤษี	ขฤษุ	ขฤษู	เขฤษ	โขฤษ
khv	ขว	ขวา	ขวิ	ขวี	ขву	ขву	เขว	โขว
gy	คฤษ	คฤษา	คฤษิ	คฤษี	คฤษุ	คฤษู	เคฤษ	โคฤษ
gr	คร	ครา	คริ	ครี	ครุ	ครู	เคร	โคร
gv	คว	ควา	ควิ	ควี	ควุ	ควู	เคว	โคว
ṅk	งฤษ	งฤษา	งฤษิ	งฤษี	งฤษุ	งฤษู	เงฤษ	โงฤษ
ṅkh	งข	งขา	งขิ	งขี	งขุ	งขู	งเฆ	โงฆ
ṅkhy	งขฤษ	งขฤษา	งขฤษิ	งขฤษี	งขฤษุ	งขฤษู	งเฆฤษ	งโขฤษ
ṅg	งค	งคา	งคิ	งคี	งคุ	งคู	งเค	โงค
ṅgh	งฆ	งฆา	งฆิ	งฆี	งฆุ	งฆู	งเฆ	โงฆ
ñh	ญฤษ	ญฤษา	ญฤษิ	ญฤษี	ญฤษุ	ญฤษู	เญฤษ	โญฤษ
ñc	ญจ	ญจา	ญจิ	ญจี	ญจุ	ญजू	เญจ	โญจ
ñch	ญฉ	ญฉา	ญฉิ	ญฉี	ญฉุ	ญฉู	เญฉ	โญฉ

	a	ā	i	ī	u	ū	e	o
ñj	ฌ	ฌา	ฌิ	ฌี	ฌุ	ฌู	ฌะ	โฌ
ñjh	ฌฌ	ฌฌา	ฌฌิ	ฌฌี	ฌฌุ	ฌฌู	ฌฌะ	โฌฌ
nt	ฌ	ฌา	ฌิ	ฌี	ฌุ	ฌู	ฌะ	โฌ
ntḥ	ฌ	ฌา	ฌิ	ฌี	ฌุ	ฌู	ฌะ	โฌ
nd	ฌ	ฌา	ฌิ	ฌี	ฌุ	ฌู	ฌะ	โฌ
ny	ฌ	ฌา	ฌิ	ฌี	ฌุ	ฌู	ฌะ	โฌ
nh	ฌ	ฌา	ฌิ	ฌี	ฌุ	ฌู	ฌะ	โฌ
ty	ต	ตา	ติ	ตี	ตุ	ตู	ตะ	โต
tr	ต	ตรา	ตริ	ตรี	ตรุ	ตรู	เตร	โตร
tv	ต	ตา	ติ	ตี	ตุ	ตู	ตะ	โต
dm	ต	ตา	ติ	ตี	ตุ	ตู	ตะ	โต
dy	ต	ตา	ติ	ตี	ตุ	ตู	ตะ	โต
dv	ต	ตา	ติ	ตี	ตุ	ตู	ตะ	โต
dr	ต	ตรา	ตริ	ตรี	ตรุ	ตรู	เตร	โตร
dhy	ต	ตา	ติ	ตี	ตุ	ตู	ตะ	โต
dhv	ต	ตา	ติ	ตี	ตุ	ตู	ตะ	โต
nt	น	นา	นิ	নী	นุ	นู	เน	โน

	a	ā	i	ī	u	ū	e	o
ntv	นตว	นตวา	นตวิ	นตวี	นตวุ	นตวู	นเตว	นโตว
nth	นถ	นถา	นถิ	นถี	นถุ	นถู	นเถ	โนถ
nd	นท	นทา	นทิ	นที	นทุ	นทู	นเท	โนท
ndr	นทร	นทรา	นทริ	นทรี	นทรุ	นทรู	นเทร	โนทร
ndh	นธ	นธา	นธิ	นธี	นธุ	นธู	นเธ	โนธ
ny	นย	นยา	นยิ	นयी	นยุ	นยู	นเย	โนย
nv	นว	นวา	นวิ	นวี	นวุ	นวู	นเว	โนว
nh	นห	นหา	นहि	นही	นहु	นहु	นเห	โนห
py	ปย	ปยา	ปยิ	ปयी	ปยุ	ปยู	เปย	โปย
pl	ปล	ปลา	ปลิ	ปลี	ปลุ	ปลู	เปล	โปล
by	พย	พยา	พยิ	พयी	พยุ	พยู	เพย	โปย
br	พร	พรา	พริ	พรี	พรุ	พรู	เพร	โปร
mp	มป	มปา	มปิ	มपी	มปุ	มปู	เมป	โมป
mph	มผ	มผา	มผิ	มผี	มผุ	มผู	เมผ	โมผ
mb	มพ	มพา	มপি	มพี	มพุ	มพู	เมพ	โมพ
mbh	มภ	มภา	มभि	มभी	มभุ	มभู	เมภ	โมภ
my	มย	มยา	มยิ	มयी	มยุ	มยู	เมย	โมย

	a	ā	i	ī	u	ū	e	o
mh	มฺห	มฺหา	มฺหิ	มฺหี	มฺหุ	มฺहु	เมห	โมห
vy	วฺย	วฺยา	วฺยิ	วฺยี	วฺยุ	วฺยุ	เวย	โวย
yh	ยฺห	ยฺหา	ยฺหิ	ยฺหี	ยฺหุ	ยฺहु	เยห	โยห
ly	ลฺย	ลฺยา	ลฺยิ	ลฺยี	ลฺยุ	ลฺยุ	เลย	โลย
lh	ลฺห	ลฺหา	ลฺหิ	ลฺหี	ลฺहु	ลฺहु	เลห	โลห
vh	วฺห	วฺหา	วฺหิ	วฺหี	วฺहु	วฺहु	เวห	โวห
st	สฺต	สฺตา	สฺติ	สฺตี	สฺตุ	สฺตุ	เสต	โสต
str	สฺตร	สฺตรา	สฺตริ	สฺตริ	สฺตรุ	สฺตรู	สฺเตร	สฺโตร
sn	สฺน	สฺนา	สฺนิ	สฺนี	สฺนุ	สฺนุ	เสน	โสณ
sy	สฺย	สฺยา	สฺยิ	สฺยี	สฺยุ	สฺยุ	เสย	โสย
sm	สฺม	สฺมา	สฺมิ	สฺมึ	สฺมุ	สฺมู	เสม	โสเม
sv	สฺว	สฺวา	สฺวิ	สฺวี	สฺวุ	สฺวู	เสว	โสว
hm	หฺม	หฺมา	หฺมิ	หฺมึ	หฺมุ	หฺมู	เหม	โฮม
hy	หฺย	หฺยา	หฺยิ	หฺยี	หฺยุ	หฺยุ	เหย	โฮย
hv	หฺว	หฺวา	หฺวิ	หฺวี	หฺวุ	หฺวู	เหว	โฮว
lh	ฟฺห	ฟฺหา	ฟฺหิ	ฟฺหี	ฟฺहु	ฟฺहु	เฟห์	โฟห์

วินยปิฎก มหาวิภังคปาติ [ปฐโม ภาค]

นโม ตสฺส ภควโต อรหโต สมฺมาสมฺพุทฺธสฺส.

เวรณชกณฺฑ

[๑] เตน สมฺเยน พุทฺโธ ภควา เวรณชาเย วิหริติ
นเพรปุจิมฺมทฺมฺเเล มหตา ภิกฺขุสงฺฆเณ สทฺธิ ปณฺณมตฺเตหิ ภิกฺขุสฺสเทหิ.
อสุสฺสสิ โข เวรณฺโช พุราหฺมเณ “สมเณ ชลฺ โภ โคตโม สกฺยปฺุตโต
สกฺยกุลลา ปพฺพชิตฺโต เวรณชาเย วิหริติ นเพรปุจิมฺมทฺมฺเเล มหตา
ภิกฺขุสงฺฆเณ สทฺธิ ปณฺณมตฺเตหิ ภิกฺขุสฺสเทหิ; ตํ โข ปน ภวณฺตํ โคตมํ เอว
กลฺยาเณ ภิกฺขุสฺสทฺโท อพฺพชิตฺโต ‘อิตฺติปิ โส ภควา อรหํ สมฺมาสมฺพุทฺโธ
วิชฺชาจรณสมฺปนฺโน สุกโต โลกวิทู อนุตฺตโร ปุริสทมฺมสารถิ สตุถา
เทวมนุสฺसानํ พุทฺโธ ภควา^๑; โส อิมํ โลกํ สเทวํ สมารกํ
สพฺรหฺมกํ สสฺสสมณฺพราหฺมณํ ปชํ สเทวมนุสฺสํ สยํ อภิญฺญา สจฺฉิกจฺจวา
ปเวเทติ, โส ฐมฺมํ เทเสติ อาทิกถฺยาณํ มชฺฌกถฺยาณํ ปรีโยสานกถฺยาณํ,
สาตฺถํ สหฺยณฺชนํ เกวลปรีปฺพณฺณํ ปรีสุทฺธํ พุรหฺมจฺริยํ ปกาเสติ;
สาลฺลํ โข ปน ตถารูปานํ อรหตํ ทสฺสนํ โหติ”ติ.

[๒] อถ โข เวรณฺโช พุราหฺมเณ, เยน ภควา, เตนฺปสจฺจกฺมิ;
อุปสจฺจกฺมิคฺวา ภควตา สทฺธิ สมฺโมทิ, สมฺโมทณฺียํ กถํ สारณฺียํ
วิตฺติสาเรตฺวา เอกมฺนตํ นิสฺสิทิ. เอกมฺนตํ นิสฺสินฺโน โข เวรณฺโช พุราหฺมเณ
ภควนฺตํ เอตทวโจ “สุตฺตมฺเมตํ โภ โคตม ‘น สมเณ โคตโม

๑. จ. ท. อ. อธิสทฺโท นคฺคิ. ๒. จ. ส. สारณฺียํ

ชมพุทฺธิเป กิร ปุพฺเพ ปาณฺลิปฺตตนฺนเร สดฺตาสีตฺติโกณฺนิหิตธฺนํ เอกํ
เสณฺณลฺลิกุลํ อโหสิ, ตสฺส ปนฺ เสณฺณลฺลินํ เอกายเวย ธิตา อโหสิ นามเณ
พุทฺเธนินาม, ตสฺสา สดฺตวสฺสสิกกาลเณ มาตาปิตโร กาลมกํสฺ, ตสฺมี กุเล
สพฺพํ สาปเตยฺยํ ตสฺสาเยว อโหสิ. सा किर अरुपा पासातिका प्रमाय
वण्णपोखरताय समनुनाकता तेवज्जरप्रणिका पियाज अहोसि
मनापा, सत्ता पसुना रतनत्तयमामिका पण्णवसति, तस्मि पन नरे
सेण्णल्लेसनापति-उपराथाथोय तं उदत्तनो पाथप्रिकत्तं कामयमाना
मनुसेस पेसेसं पण्णकागरेहि सत्थि, सा तं सुत्वा जिन्तेसि, मय्हं
मातापितरो सपुप्पं विग्वं पहाय मता, मया'पि दत्ता अकनत्तपुप्पं, किं मे
पट्टिकुलेन, केवलं विदत्तविनासाय गवति, मया पन'अमिं णं पุत्तससने-येव
निहितं वण्णत्तिं जिन्तेसि, जिन्तेत्ता ज पन तेसं न मय्हं पट्टिकुलेनत्तेति
प्रणिकथि. सा ततो पण्णाय महाथानं पवत्तेनत्तिं समणपूरुहमे
सन्तपेसि.

อถาปรภาเค เอโก อสฺสวาณิขโก อสฺส-วาณิขชาย ปุพฺพนฺตาปรนตํ
คจฺจนฺโต อากมฺม อิมสฺมี เคเห นิवासํ คณฺหิ, อถ โส วาณิโข ตํ ทิสฺวา
ธิตฺตฺสึเนหํ ปตฺติงฺลฺลาเปตฺวา คณฺธมาลวตฺถาลงฺการาทีหิ ตสฺสา อุปการโก
หุตฺวา คมนกาเล อมฺม เอเตสฺ อเสสฺสฺ ตว รุจฺจนกํ อสฺสํ คณฺหาหิตฺติ
อาห, สาปี อเสสฺ โอโลเกตฺวา เอกํ สินฺธวโปตํ ทิสฺวา เอตํ เม เทหิตฺติ
อาห, วาณิโข อมฺม เอโส สินฺธวโปตโก, อปฺปมตฺตา หุตฺวา
ปณฺธิชคฺคาหิตฺติ วตฺวา ตํ ปณฺธิปาเทตฺวา อคฺมาสิ, สาปี ตํ ปณฺธิชคฺคมานา
อากาสคามิภาวํ ญตฺวา สมฺมา ปณฺธิชคฺคนฺตฺติ เอวํ จิन्तेสฺ, ปุณฺณกรณสฺส
เม สหาโย ลทฺโธติ, อคตปุพฺพาจ เม ภควโต สกลํ มารพฺลํ วิธเมตฺวา
พุทฺธภูตสฺส ชยฺมหาโพธิญฺมิ, ยนฺนุนาหํ ตตถ คนฺตฺวา ภควโต
ชยฺมหาโพธิํ วนฺเทยฺยนฺติ จิन्तेตฺวา พหุ รชตสฺวณฺณมาลาทโย
การาเปตฺวา เอกทิวสํ อสฺสมภิริยห อากาเสน คนฺตฺวา โพธิมาเล
ลุตฺวา อากจฺจนฺตฺ-อຍယာ សុវណ្ណមាলা ឬចេត្តិ ឧក្ខិមេសី. ពេនេត្ត.:

ยโต ปฏฐายห์ พุทธ, สาสเน สุตฺตมานสา;
ปสนฺนา เตน สจฺเจน, มมานุคฺคหพฺพุตฺติยา.

อาคจฺจนตฺ นมสฺสนตฺ, โฟธิ ปุเชนตฺ สารุภ;
โสณฺณมมาลาหิ สมฺพุทฺธ, ปุตฺตา อริยสาวกา.

สฺตฺวา ตํ วจฺนํ อยฺยา, พหุ สึหฬฺวาสิโน;
อาคมฺม นภสา ตตฺถ, วณฺทิสฺส จ มหีสฺส จาติ.

ตโต-ปฺปภฺตฺติ สา กุมาริกา พุทฺธสาสเน อตีว ปสนฺนา นิจฺจเมว
อสฺสสมภฺริยุห อาคนฺตฺวา อริเยหิ สทฺธิ มหาโฟธิ สฺวณฺณมมาลาหิ
ปุเชตฺวา คจฺจติ, อถ ปาฏฺฐลิปฺตฺตนคโรปวเน วนฺจรา ตสฺสา อภิญฺหํ
คจฺจนฺตฺติยา จ อาคจฺจนฺตฺติยา จ รูปสมฺปตฺตํ ทิสฺวา รมฺโณ กเถสฺส.
มหาราช เอรุปา กุมาริกา อสฺส มภฺริยุหอาคนฺตฺวา นิพนฺธํ วณฺทิตฺวา
คจฺจติ. เทวสฺสานุรูปา อคฺคมเหสี ภวิตฺนติ.

ราชา ตํ สฺตฺวา "เตน หิ ภเน คณฺหณ นํ กุมารี มม อคฺคมเหสี กโรมิ" ติ,
ปฺริเส ปโยเชสิ.

เตน ปยฺตฺตา ปฺริสา โฟธิ-ปฺฐํ กตฺวา อาคจฺจนตฺ คณฺหามา'ติ ตตฺถ
นิลีนํ คณฺ-สขฺชา อฏฺฐัสฺส. ตทา สา กุมาริกา อสฺสสมภฺริยุห มหา-
โฟธิมณฺท์ คนฺตฺวา วิตฺราเคหิ สทฺธิ ปฺปผปฺฐํ กตฺวา วณฺทิตฺวา นีวตฺติ.
อถ เตสฺส เอโก ฐมฺมรภฺขิตตฺเถโร นาม ตสฺสา เอว'มาห: "ภคินี, ตวํ
อนฺตรามคฺเค โจรา คณฺหิตฺกามา สฺสิตา. อสฺสขณฺณํ ปตฺวา อปฺปมตฺตา
สึขํ คจฺจา" ติ.

สา ปี คจฺจนตฺ ตํ สฺวานํ ปตฺวา โจเรหิ อนฺุพนฺธิตา อสฺสสฺส ปณฺหิยา
สณฺญํ ทตฺวา ปกฺกมิ. โจรา ปจฺจโต ปจฺจโต อนฺุพนฺธิสฺส. อโสส เวคํ
ชเนตฺวา อาภาส'มฺลลนฺขิ. กุมาริกา เวคํ สนฺธาเรตฺ อสฺสโกนฺตํ อสฺสสฺส
ปิฏฺฐิตโต ปฺริคิลิตฺวา ปตฺนติ - มยา กตฺวาการํ สร ปุตฺตาติ อาห. โส

ปตนฺตี ทิสฺวา เวเคน คนฺตฺวา ปิณฺณลฺลียํ นิสีทาเปตฺวา อากาสโต เนตฺวา
สกฺกฺขฺลฺลาเน เยว ปตฺติณฺณลฺลาเปสฺสึ. ตสฺมา:

ตฺริจฺฉานคตา เปวํ, สรณฺตา อูปการกํ;
น ชนฺตฺตํ มนฺตฺวาน, กตญฺญ โหณฺตุ ปาณินฺติ.

ตโต สา กุมาริกา สดฺตา สีตฺติโกฏฺฐนํ พุทฺธสาสเน เยว วปีตฺวา ยาวชิวํ
สีลํ รกฺขิตฺวา อโปสถกมฺมํ กตฺวา ตโต จตฺตา สุตฺตํ ปปฺพุทฺโธ วีย
เทวโลเก นิพฺพุตฺตํ.

อดีตฺรณฺวยา โภ มาตฺคามปิ เอวํ,
วิวิธกฺสฺลกมฺมํ กตฺวา สคฺคํ วชนฺติ;
กฺสฺลผลมฺหณฺตํ มญฺญมานา ภวนฺตา,
ภวถ กถ มุเปกฺขา ทานมานาทิกมฺเม.

Burmese script

The Burmese script is an abugida used for writing mainly the Burmese language. It is ultimately a Brahmic script adapted from either the Kadamba or Pallava script of South India, and more immediately an adaptation of the Old Mon or Pyu script. The Burmese script is also used for the liturgical languages of Pāḷi and Sanskrit. It is written from left to right and requires no spaces between words, although modern writing usually contains spaces after each clause to enhance readability.

The earliest evidence of the Burmese script is dated to 1035, while a casting made in the 18th century of an old stone inscription points to 984. Burmese calligraphy originally followed a square format but the cursive format took hold from the 17th century when popular writing led to the wider use of palm leaves and folded paper known as parabaiks. A stylus would rip these leaves when making straight lines. The script has undergone considerable modification to suit the evolving phonology of the Burmese language.

As with other Brahmic scripts, the Burmese script is arranged into groups of five akṣaras for stop consonants called “wek” (from Pāḷi “vagga”) based on articulation. Within each group, the first akṣara is tenuis (plain), the second is the aspirated homologue, the third and fourth are the voiced homologues, and the fifth is the nasal homologue. This is true of the first twenty-five akṣaras in the Burmese script, which are called grouped together as “wek byi” (from Pāḷi “vagga byañjana”). The remaining eight akṣaras **ya**, **ra**, **la**, **va**, **sa**, **ha**, **ḷa**, **a** are grouped together as “a wek” (lit. “without group”), as they are not arranged in any particular pattern.

The Burmese script has 33 akṣaras to indicate the initial consonant of a syllable and four diacritics to indicate additional consonants in the onset, being this the consonant or consonant cluster that appears before the vowel of a syllable. Like other abugidas, including the other members of the Brahmic family, a consonant akṣara with no vowel diacritic has the inherent (built-in) vowel **a**. All other vowels are indicated in Burmese script by diacritics, which are placed above, below, before or after the consonant character.

In order to graphically represent the Pāḷi language, the Burmese writing system makes use of 32 consonant akṣaras, 8 vowels, 10 vowel diacritics and 5 consonant diacritics corresponding to the akṣaras **ṇa**, **ya**, **ra**, **va** and **ha**, which change their usual shape when joining other akṣaras.

The akṣara **ra** changes its shape into a sort of “frame” inside of which the other consonant is encased after losing its inherent vowel:

ta တ + ra ရ = tra တြ

the akṣaras **ya**, **va** and **ha** turn into subscript diacritics, they are placed below the akṣara they join:

ta တ + ya ယ = tya တယ

ta တ + va ဝ = tva တဝ

ma မ + ha ဟ = mha မဟ

the akṣara **ṇa** turns into a superscript diacritic, it is placed above the akṣara it joins:

ṇa ဇ + ga ဂ = ṇga ဇဂ်

The vowel diacritic for **ā** has a tall form ဝါ appearing after **kha**, **ga**, **ṇa**, **da**, **pa** and **va**, which remains tall when writing an akṣara with the **o** sound. The vowel diacritics for **u** and **ū** also change: they can be either short and located under the consonant, or tall and located at the right side of it.

Burmese script & all akṣara combinations for Pāḷi

vowels & vowel diacritics

အ	အာ	အိ	အိ	အု	အူ	အေ	အော
a	ā	i	ī	u	ū	e	o
ာ, ိ		ိ	ိ	ု	ု	ေ	ေ
ā		i	ī	u	ū	e	o

akṣaras & diacritics

က	ခ	ဂ	ဃ	င
ka	kha	ga	gha	ṅa
စ	ဆ	ဇ	ဈ	ည
ca	cha	ja	jha	ña
တ	ဌ	ဍ	ဎ	ဏ
ṭa	ṭha	ḍa	ḍha	ṇa
ထ	ထ	ဒ	ဓ	န
ta	tha	da	dha	na
ပ	ဖ	ဘ	ဘ	မ
pa	pha	ba	bha	ma
ယ	ရ	လ	လ	ဝ
ya	ra	la	ḷa	va
ဆ	ဟ	ဝံ		
sa	ha	anusvāra		
ံ	ံ	ံ	ံ	ံ
diacritic for „ṅa”	diacritic for „ya”	diacritic for „ra”	diacritic for „va”	diacritic for „ha”

Numerals

၀	၁	၂	၃	၄	၅	၆	၇	၈	၉
0	1	2	3	4	5	6	7	8	9

	a	ā	i	ī	u	ū	e	o
k	က	ကာ	ကိ	ကီ	ကု	ကူ	ကေ	ကော
kh	ခ	ခါ	ခိ	ခီ	ခု	ကူ	ခေ	ခေါ
g	ဂ	ဂါ	ဂိ	ဂီ	ဂု	ဂူ	ဂေ	ဂေါ
gh	ဃ	ဃာ	ဃိ	ဃီ	ဃု	ဃူ	ဃေ	ဃော
ṇ	င	ငါ	ငိ	ငီ	ငု	ငူ	ငေ	ငေါ
c	စ	စာ	စိ	စီ	စု	စူ	စေ	စော
ch	ဆ	ဆာ	ဆိ	ဆီ	ဆု	ဆူ	ဆေ	ဆော
j	ဇ	ဇာ	ဇိ	ဇီ	ဇု	ဇူ	ဇေ	ဇော
jh	ဈ	ဈာ	ဈိ	ဈီ	ဈု	ဈူ	ဈေ	ဈော
ñ	ည	ညာ	ညိ	ညီ	ညု	ညူ	ညေ	ညော
t	ဋ	ဋာ	ဋိ	ဋီ	ဋု	ဋူ	ဋေ	ဋော
th	ဌ	ဌာ	ဌိ	ဌီ	ဌု	ဌူ	ဌေ	ဌော
d	ဍ	ဍာ	ဍိ	ဍီ	ဍု	ဍူ	ဍေ	ဍော
dh	ဎ	ဎာ	ဎိ	ဎီ	ဎု	ဎူ	ဎေ	ဎော
ṇ	ဏ	ဏာ	ဏိ	ဏီ	ဏု	ဏူ	ဏေ	ဏော
t	တ	တာ	တိ	တီ	တု	တူ	တေ	တော
th	ထ	ထာ	ထိ	ထီ	ထု	ထူ	ထေ	ထော

	a	ā	i	ī	u	ū	e	o
d	ဒ	ဒါ	ဒိ	ဒီ	ဒု	ဒူ	ဒေ	ဒေါ
dh	ဓ	ဓာ	ဓိ	ဓီ	ဓု	ဓူ	ဓေ	ဓော
n	န	နာ	နိ	နီ	နု	နူ	နေ	နော
p	ပ	ပါ	ပိ	ပီ	ပု	ပူ	ပေ	ပေါ
ph	ဖ	ဖာ	ဖိ	ဖီ	ဖု	ဖူ	ဖေ	ဖော
b	ဗ	ဗာ	ဗိ	ဗီ	ဗု	ဗူ	ဗေ	ဗော
bh	ဘ	ဘာ	ဘိ	ဘီ	ဘု	ဘူ	ဘေ	ဘော
m	မ	မာ	မိ	မီ	မု	မူ	မေ	မော
y	ယ	ယာ	ယိ	ယီ	ယု	ယူ	ယေ	ယော
r	ရ	ရာ	ရိ	ရီ	ရု	ရူ	ရေ	ရော
l	လ	လာ	လိ	လီ	လု	လူ	လေ	လော
!	ဠ	ဠာ	ဠိ	ဠီ	ဠု	ဠူ	ဠေ	ဠော
v	ဝ	ဝါ	ဝိ	ဝီ	ဝု	ဝူ	ဝေ	ဝေါ
s	သ	သာ	သိ	သီ	သု	သူ	သေ	သော
h	ဟ	ဟာ	ဟိ	ဟီ	ဟု	ဟူ	ဟေ	ဟော

	a	ā	i	ī	u	ū	e	o
kk	က	ကာ	ကိ	ကီ	ကု	ကူ	ကေ	ကော
kkh	က္ခ	ကာ	ကိ	ကီ	က္ခု	က္ခူ	က္ခေ	က္ခော
gg	ဂ	ဂာ	ဂိ	ဂီ	ဂု	ဂူ	ဂေ	ဂော
ggh	ဃ	ဃာ	ဃိ	ဃီ	ဃု	ဃူ	ဃေ	ဃော
ññ	င	ငါ	ငိ	ငီ	ငု	ငူ	ငေ	ငော
cc	စ	စာ	စိ	စီ	စု	စူ	စေ	စော
cch	ဆ	ဆာ	ဆိ	ဆီ	ဆု	ဆူ	ဆေ	ဆော
jj	ဇ	ဇာ	ဇိ	ဇီ	ဇု	ဇူ	ဇေ	ဇော
jjh	ဇာ	ဇာ	ဇိ	ဇီ	ဇု	ဇူ	ဇေ	ဇော
ññ	ည	ညာ	ညိ	ညီ	ညု	ညူ	ညေ	ညော
tt	တ	တာ	တိ	တီ	တု	တူ	တေ	တော
tth	တ	တာ	တိ	တီ	တု	တူ	တေ	တော
dd	သ	သာ	သိ	သီ	သု	သူ	သေ	သော
ddh	ဃ	ဃာ	ဃိ	ဃီ	ဃု	ဃူ	ဃေ	ဃော
nn	န	နာ	နိ	နီ	နု	နူ	နေ	နော
tt	တ	တာ	တိ	တီ	တု	တူ	တေ	တော
tth	တ	တာ	တိ	တီ	တု	တူ	တေ	တော

	a	ā	i	ī	u	ū	e	o
dd	ဒ	ဒါ	ဒိ	ဒီ	ဒု	ဒူ	ဒေ	ဒေါ
ddh	ဒ	ဒါ	ဒိ	ဒီ	ဒု	ဒူ	ဒေ	ဒေါ
nn	န	နာ	နိ	နီ	နု	နူ	နေ	နော
pp	ပ	ပာ	ပိ	ပီ	ပု	ပူ	ပေ	ပော
pph	ပ	ပာ	ပိ	ပီ	ပု	ပူ	ပေ	ပော
bb	ဗ	ဗာ	ဗိ	ဗီ	ဗု	ဗူ	ဗေ	ဗော
bbh	ဘ	ဘာ	ဘိ	ဘီ	ဘု	ဘူ	ဘေ	ဘော
mm	မ	မာ	မိ	မီ	မု	မူ	မေ	မော
yy	ယု	ယုာ	ယုိ	ယုီ	ယုု	ယုူ	ယေု	ယေုာ
ll	လ္လ	လ္လာ	လ္လိ	လ္လီ	လ္လု	လ္လူ	လ္လေ	လ္လော
ss	သ	သာ	သိ	သီ	သု	သူ	သေ	သော

	a	ā	i	ī	u	ū	e	o
ky	ကျ	ကျာ	ကျိ	ကျီ	ကျု	ကျူ	ကျေ	ကျော
kr	ကြ	ကြာ	ကြိ	ကြီ	ကြု	ကြူ	ကြေ	ကြော
kl	ဣ	ဣာ	ဣိ	ဣီ	ဣု	ဣူ	ဣေ	ဣော
kv	ကွ	ကွာ	ကွိ	ကွီ	ကွု	ကွူ	ကွေ	ကွော
khy	ချ	ချာ	ချိ	ချီ	ချု	ချူ	ချေ	ချော
khv	စ	စာ	စိ	စီ	စု	စူ	စေ	စော
gy	ဂျ	ဂျာ	ဂျိ	ဂျီ	ဂျု	ဂျူ	ဂျေ	ဂျော
gr	ဂြ	ဂြာ	ဂြိ	ဂြီ	ဂြု	ဂြူ	ဂြေ	ဂြော
gv	ဂွ	ဂွာ	ဂွိ	ဂွီ	ဂွု	ဂွူ	ဂွေ	ဂွော
ṅk	ကံ	ကာ	ကိ	ကီ	ကု	ကူ	ကေ	ကော
ṅkh	ခံ	ခါ	ခိ	ခီ	ခု	ခူ	ခေ	ခေါ
ṅkhy	ချံ	ချာ	ချိ	ချီ	ချု	ချူ	ချေ	ချော
ṅg	ဂံ	ဂါ	ဂိ	ဂီ	ဂု	ဂူ	ဂေ	ဂေါ
ṅgh	ယံ	ယာ	ယိ	ယီ	ယု	ယူ	ယေ	ယော
ṅh	ဥ	ဥာ	ဥိ	ဦ	ဥု	ဥူ	ဥေ	ဥော
ṅc	ဧ	ဧာ	ဧိ	ဧီ	ဧု	ဧူ	ဧေ	ဧော
ṅch	ဧု	ဧာ	ဧိ	ဧီ	ဧု	ဧူ	ဧေ	ဧော

	a	ā	i	ī	u	ū	e	o
ñj	ဇ	ဇာ	ဇိ	ဇီ	ဇု	ဇူ	ဇေ	ဇော
ñjh	ဇု	ဇာ	ဇိ	ဇီ	ဇု	ဇူ	ဇေ	ဇော
nt	ဇှ	ဇှာ	ဇှိ	ဇှီ	ဇှု	ဇှူ	ဇှေ	ဇှော
nth	ဇှ	ဇှာ	ဇှိ	ဇှီ	ဇှု	ဇှူ	ဇှေ	ဇှော
nd	ဇှ	ဇှာ	ဇှိ	ဇှီ	ဇှု	ဇှူ	ဇှေ	ဇှော
ny	ဇျ	ဇျာ	ဇျိ	ဇျီ	ဇျု	ဇျူ	ဇျေ	ဇျော
nh	ဇှ	ဇှာ	ဇှိ	ဇှီ	ဇှု	ဇှူ	ဇှေ	ဇှော
ty	ဇျ	ဇျာ	ဇျိ	ဇျီ	ဇျု	ဇျူ	ဇျေ	ဇျော
tr	တြ	တြာ	တြိ	တြီ	တြု	တြူ	တြေ	တြော
tv	တွ	တွာ	တွိ	တွီ	တွု	တွူ	တွေ	တွော
dm	ဒ	ဒါ	ဒိ	ဒီ	ဒု	ဒူ	ဒေ	ဒော
dy	ဒု	ဒာ	ဒိ	ဒီ	ဒု	ဒူ	ဒေ	ဒော
dv	ဒ	ဒါ	ဒိ	ဒီ	ဒု	ဒူ	ဒေ	ဒော
dr	ဒြ	ဒြာ	ဒြိ	ဒြီ	ဒြု	ဒြူ	ဒြေ	ဒြော
dhy	ဇု	ဇာ	ဇိ	ဇီ	ဇု	ဇူ	ဇေ	ဇော
dhv	ဇှ	ဇှာ	ဇှိ	ဇှီ	ဇှု	ဇှူ	ဇှေ	ဇှော
nt	ဇှ	ဇှာ	ဇှိ	ဇှီ	ဇှု	ဇှူ	ဇှေ	ဇှော

	a	ā	i	ī	u	ū	e	o
ntv	န	နာ	နိ	နီ	နု	နူ	နေ	နော
nth	စ	စာ	စိ	စီ	စု	စူ	စေ	စော
nd	ဆ	ဆာ	ဆိ	ဆီ	ဆု	ဆူ	နေ	နော
ndr	န	နာ	နိ	နီ	နု	နူ	နေ	နော
ndh	စ	စာ	စိ	စီ	စု	စူ	စေ	စော
ny	ည	ညာ	ညိ	ညီ	ညု	ညူ	ညေ	ညော
nv	စ	စာ	စိ	စီ	စု	စူ	စေ	စော
nh	န	နာ	နိ	နီ	နု	နူ	နေ	နော
py	ပ	ပာ	ပိ	ပီ	ပု	ပူ	ပေ	ပော
pl	ဃ	ဃာ	ဃိ	ဃီ	ဃု	ဃူ	ဃေ	ဃော
by	ပ	ပာ	ပိ	ပီ	ပု	ပူ	ပေ	ပော
br	ဇ	ဇာ	ဇိ	ဇီ	ဇု	ဇူ	ဇေ	ဇော
mp	မ	မာ	မိ	မီ	မု	မူ	မေ	မော
mph	မ	မာ	မိ	မီ	မု	မူ	မေ	မော
mb	မ	မာ	မိ	မီ	မု	မူ	မေ	မော
mbh	ဘ	ဘာ	ဘိ	ဘီ	ဘု	ဘူ	ဘေ	ဘော
my	ယ	ယာ	ယိ	ယီ	ယု	ယူ	ယေ	ယော

	a	ā	i	ī	u	ū	e	o
mh	မု	မှာ	မို	မီ	မူ	မူ	မေ	မော
vy	ဝု	ဝှာ	ဝို	ဝီ	ဝူ	ဝူ	ဝေ	ဝော
yh	ယု	ယှာ	ယို	ယီ	ယူ	ယူ	ယေ	ယော
ly	လု	လှာ	လို	လီ	လူ	လူ	လေ	လော
lh	လှ	လာ	လို	လီ	လူ	လူ	လေ	လော
vh	ဝု	ဝှာ	ဝို	ဝီ	ဝူ	ဝူ	ဝေ	ဝော
st	ဆု	ဆှာ	ဆို	ဆီ	ဆူ	ဆူ	ဆေ	ဆော
str	ဆု	ဆှာ	ဆို	ဆီ	ဆူ	ဆူ	ဆေ	ဆော
sn	သု	သှာ	သို	သီ	သူ	သူ	သေ	သော
sy	သု	သှာ	သို	သီ	သူ	သူ	သေ	သော
sm	သု	သှာ	သို	သီ	သူ	သူ	သေ	သော
sv	သု	သှာ	သို	သီ	သူ	သူ	သေ	သော
hm	ဟု	ဟှာ	ဟို	ဟီ	ဟူ	ဟူ	ဟေ	ဟော
hy	ဟု	ဟှာ	ဟို	ဟီ	ဟူ	ဟူ	ဟေ	ဟော
hv	ဟု	ဟှာ	ဟို	ဟီ	ဟူ	ဟူ	ဟေ	ဟော
lh	ဧ	ဧာ	ဧို	ဧီ	ဧူ	ဧူ	ဧေ	ဧော

ဒီဃနိကာယ

သီလက္ခန္ဓဝဂ္ဂပါဠိ

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။

၁-ဗြဟ္မဇာလသုတ္တ

ပရိဗ္ဗာဇကကထာ

၁။ ဧဝံ-မေ သုတံ၊ ဧကံ သမယံ ဘဂဝါ အန္တရာ စ ရာဇဂဟံ အန္တရာ စ နာဠန္ဒံ အဗ္ဗါနမဂ္ဂပ္ပင်္ဂိပန္နော ဟောတိ မဟတာ ဘိက္ခုသံဃေန သဒ္ဓိံ ပဉ္စမတ္ထေဟိ ဘိက္ခုသတေဟိ၊ သုပ္ပိယောပိ ခေါ ပရိဗ္ဗာဇကော အန္တရာ စ ရာဇဂဟံ အန္တရာ စ နာဠန္ဒံ အဗ္ဗါနမဂ္ဂပ္ပင်္ဂိပန္နော ဟောတိ သဒ္ဓိံ အန္တေဝါသိနာ ဗြဟ္မဒတ္တေန မာဏဝေန၊ တဏှိ သုဒံ သုပ္ပိယော ပရိဗ္ဗာဇကော အနေကပရိယာယေန ဗုဒ္ဓဿ အဝဏ္ဏံ ဘာသတိ၊ ဓမ္မဿ အဝဏ္ဏံ ဘာသတိ၊ သံဃဿ အဝဏ္ဏံ ဘာသတိ၊ သုပ္ပိယဿ ပန ပရိဗ္ဗာဇကဿ အန္တေဝါသိ ဗြဟ္မဒတ္တော မာဏဝေါ အနေကပရိယာယေန ဗုဒ္ဓဿ ဝဏ္ဏံ ဘာသတိ၊ ဓမ္မဿ ဝဏ္ဏံ ဘာသတိ၊ သံဃဿ ဝဏ္ဏံ ဘာသတိ၊ ဣတိဟ တေ ဥဘော အာစရိယန္တေဝါသိ အညမညဿ ဥဇုဝိပစ္စနိကဝါဒါဘဂဝန္တံ ပိဋ္ဌိတော ပိဋ္ဌိတော အနုဗန္ဓာ^၁ ဟောန္တိ ဘိက္ခုသံဃဉ္စ။

၂။ အထ ခေါ ဘဂဝါ အမ္မလဋ္ဌိကာယံ ရာဇာဂါရကေ ဧကရတ္တိဝါသံ ဥပဂစ္ဆိ^၂ သဒ္ဓိံ ဘိက္ခုသံဃေန၊ သုပ္ပိယောပိ ခေါ ပရိဗ္ဗာဇကော အမ္မလဋ္ဌိကာယံ ရာဇာဂါရကေ ဧကရတ္တိဝါသံ ဥပဂစ္ဆိ^၂ သဒ္ဓိံ အန္တေဝါသိနာ ဗြဟ္မဒတ္တေန မာဏဝေန၊ တဏှိ သုဒံ သုပ္ပိယော ပရိဗ္ဗာဇကော အနေကပရိယာယေန

၁-အနုဗန္ဓါ (က-သီ၊ ဣ)

၂-ဥပဂစ္ဆိ (သီ၊ သျှ၊ ကံ၊ ဣ)

ဒီ ၁-၁

ဇမ္ဗူဒီပေ ကိရ ပုဗ္ဗေ ပါဠိလိပုတ္တနဂရေ သတ္တာသီတိကောဋိနိဟိတဓနံ ဧကံ
သေဋ္ဌိကုလံ အဟောသိ၊ တဿ ပန သေဋ္ဌိနော ဧကာယေဝ ဓိတာ
အဟောသိ နာမေန ဗုဒ္ဓဇနိနာမ၊ တဿာ သတ္တဝသိကာကာလေ
မာတာပိတရော ကာလမကံသု၊ တသ္မိံ ကုလေ သဗ္ဗံ သာပတေယျံ
တဿာယေဝ အဟောသိ။ သာ ကိရ အဘိရူပါ ပါသာဒိကာ ပရမာယ
ဝဏ္ဏဟေက္ခရတာယ သမန္ဓာဂတာ ဒေဝဏ္ဏရပဋိဘာဂါ ပိယာစ အဟောသိ
မနာပါ၊ သဒ္ဓါ ပသန္ဓာ ရတနတ္ထယမာမိကာ ပဋိဝသတိ၊ တသ္မိံ ပန နဂရေ
သေဋ္ဌိသေနာပတိ-ဥပရာဇာဒယော တံ အတ္တနော ပါဒပရိကတ္တံ
ကာမယမာနာ မနုဿေ ပေသေသုံ ပဏ္ဏာကာရေဟိ သဒ္ဓိံ၊ သာ တံ သုတွာ
စိန္တေသိ၊ မယုံ မာတာပိတရော သဗ္ဗံ ဝိဘဝံ ပဟာယ မတာ၊ မယာ'ပိ တထာ
အဂန္တဗ္ဗံ၊ ကိံ မေ ပတိကုလေန၊ ကေဝလံ ဝိတ္တဝိနာသာယ ဘဝတိ၊ မယာ
ပန'ဣမံ ဓနံ ဗုဒ္ဓသာသနေ-ယေဝ နိဒဟိတုံ ဝဋ္ဋတီတိ စိန္တေသိ၊ စိန္တေတွာ စ
ပန တေသံ န မယုံ ပတိကုလေနတ္ထောတိ ပဋိက္ခိပိ။ သာ တတော ပဋ္ဌာယ
မဟာဒါနံ ပဝတ္တေန္တိ သမဏဗြဟ္မဏေ သန္တပေသိ။

အထာပရဘာဂေ ဧကော အဿဝါဏိဇကော အဿ-ဝါဏိဇ္ဇာယ
ပုဗ္ဗန္တာပရန္တံ ဂစ္ဆန္တော အာဂမ္မ ဣမသ္မိံ ဂေဟေ နိဝါသံ ဂဏှိ၊ အထ သော
ဝါဏိဇေ တံ ဒိသ္မာ ဓီတုသိနေဟံ ပတိဋ္ဌာပေတွာ
ဂန္ဓမာလဝတ္ထာလင်္ကာရာဒီဟိ တဿာ ဥပကာရကော ဟုတွာ ဂမနကာလေ
အမ္မ ဧတေသု အသေသု တဝ ရုစ္စနကံ အဿံ ဂဏှာဟိတိ အာဟ၊ သာပိ
အသေ ဩလောကေတွာ ဧကံ သိန္ဓဝဟေတကံ ဒိသ္မာ ဧတံ မေ ဒေဟိတိ
အာဟ၊ ဝါဏိဇေ အမ္မ ဧသော သိန္ဓဝဟေတကော၊ အပ္ပမတ္တာ ဟုတွာ
ပဋိဇ္ဇကာဟိတိ ဝတွာ တံ ပဋိပါဒေတွာ အဂမာသိ၊ သာပိ တံ ပဋိဇ္ဇေမာနာ
အာကာသဂါမိဘာဝံ ဥတွာ သမ္မာ ပဋိဇ္ဇေန္တိ ဧဝံ စိန္တေသိ၊ ပုညကရဏဿ
မေ သဟာယော လဒ္ဓောတိ၊ အဂတပုဗ္ဗာစ မေ ဘဂဝတော သကလံ

မာရဗလံ ဝိဓမေတွာ ဗုဒ္ဓဘူတဿ ဇယမဟာဗောဓိဘူမိ၊ ယန္တုနာဟံ
တတ္ထ ဂန္ဓာ ဘဂဝတော ဇယမဟာဗောဓိံ ဝန္ဓေယျန္တိ စိန္တေတွာ ဗဟူ
ရဇတသုဝဏ္ဏမာလာဒယော ကာရာပေတွာ ဧကဒိဝသံ အဿမဘိရယု
အာကာသေန ဂန္ဓာ ဗောဓိမာလကေ ဌတွာ အာဂစ္ဆန္တု-အယျာ
သုဝဏ္ဏမာလာ ပူဇေတုံတိ ဥဗ္ဘေသေသိ. တေနေတ္ထ.:

ယတော ပဌာယဟံ ဗုဒ္ဓ၊ သာသနေ သုဒ္ဓမာနသာ၊
ပသန္တာ တေန သစ္စေန၊ မမာနဂ္ဂဟဗုဒ္ဓိယာ.

အာဂစ္ဆန္တု နမဿန္တု၊ ဗောဓိံ ပူဇေန္တု သာဓုကံ၊
သောဏ္ဏမာလာဟံ သမ္ပုဒ္ဓ၊ ပုတ္တာ အရိယသာဝကာ.

သုတွာ တံ ဝစနံ အယျာ၊ ဗဟူ သီဟဠဝါသိနော၊
အာဂမ္မ နဘာသာ တတ္ထ၊ ဝန္တိသု စ မဟိံသု စာတိ.

တတော-ပုဘုတိ သာ ကုမာရိကာ ဗုဒ္ဓသာသနေ အတီဝ ပသန္တာ နိစ္စမေဝ
အဿမဘိရယု အာဂန္ဓာ အရိယေဟံ သန္တိ မဟာဗောဓိံ သုဝဏ္ဏမာလာဟံ
ပူဇေတွာ ဂစ္ဆတိ၊ အထ ပါဠိလိပုတ္တနဂရောပဝနေ ဝနစရာ တဿာ
အဘိဏ္ဍံ ဂစ္ဆန္တိယာ စ အာဂစ္ဆန္တိယာ စ ရူပသမ္ပတ္တိံ ဒိသွာ ရညော ကထေသုံ.
မဟာရာဇ ဧဝရူပါ ကုမာရိကာ အဿ မဘိရယုအာဂန္ဓာ နိဗ္ဗန္တံ ဝန္တိတွာ
ဂစ္ဆတိ. ဒေဝဿာနရူပါ အဂ္ဂမဟေသိ ဘဝိတုန္တိ.

ရာဇာ တံ သုတွာ "တေန ဟိ ဘနေ ဂဏှထ နံ ကုမာရိ မမ အဂ္ဂမဟေသိ
ကရောမိ" တိ၊ ပုရိသေ ပယောဇေသိ.

တေန ပယုတ္တာ ပုရိသာ ဗောဓိ-ပူဇံ ကတွာ အာဂစ္ဆန္တိ ဂဏှာမာ'တိ တတ္ထ
နိလီနာ ဂဟဏ-သဇ္ဇာ အဠာသု. တဒါ သာ ကုမာရိကာ အဿမ'ဘိရယု

မဟာ-ဗောဓိမဏ္ဍံ ဂန္ဓာ ဝိတရာဂေဟိ သဒ္ဓိံ ပုပ္ဖပူဇံ ကတွာ ဝန္ဓိတွာ နိဝတ္တိံ.
အထ တေသု ဧကော ဓမ္မရက္ခိတတ္ထေရော နာမ တဿာ ဧဝ'မာဟ:
"ဘဂိနိ, တုံ အန္တရာမဂ္ဂေ စောရာ ဂဏှိတုကာမာ ဌိတာ. အသုခဌာနံ ပတွာ
အပ္ပမတ္တာ သီဃံ ဂစ္ဆာ" တိ.

သာ ပိ ဂစ္ဆန္တိ တံ ဌာနံ ပတွာ စောရေဟိ အနုဗန္ဓိတာ အဿဿ ပဏှိယာ
သညံ ဒတွာ ပက္ကမိ. စောရာ ပစ္ဆတော ပစ္ဆတော အနုဗန္ဓိသု. အဿော
ဝေဂံ ဇေနောတွာ အာကာသ'မုလ္လန္တိ. ကုမာရိကာ ဝေဂံ သန္ဓာရေတုံ
အသက္ကောန္တိ အဿဿ ပိဋ္ဌိတော ပရိဂိလိတွာ ပတန္တိ - မယာ
ကတူပကာရံ သရ ပုတ္တာတိ အာဟ. သော ပတန္တိ ဒိသ္မာ ဝေဂေန ဂန္ဓာ
ပိဋ္ဌိယံ နိသီဒါပေတွာ အာကာသတော နေတွာ သကဌာနေ ယေဝ
ပတိဌာပေသိ. တသ္မာ:

တိရစ္ဆာနဂတာ ပေဝံ, သရန္တာ ဥပကာရကံ;
န ဇဟန္တိတိ မန္ဓာန, ကတညူ ဟောန္တု ပါဏိနောတိ.

တတော သာ ကုမာရိကာ သတ္တာ သီတိကောဋီဓနံ ဗုဒ္ဓသာသနေ ယေဝ
ဝပိတွာ ယာဝဇီဝံ သီလံ ရက္ခိတွာ ဥဟေသထကမ္ပံ ကတွာ တတော စုတာ
သုတ္တ ပုဗုဒ္ဓော ဝိယ ဒေဝလောကေ နိဗ္ဗတ္တိတိ.

အတိတရုဏဝယာ ဘော မာတုဂါမာပိ ဧဝံ,
ဝိဝိဓကုသလကမ္ပံ ကတွာ သဂ္ဂံ ဝဇန္တိ;
ကုသလဖလမဟန္တံ မညမာနာ ဘဝန္တာ,
ဘဝထ ကထ မုပေက္ခာ ဒါနမာနာဒိကမ္ပေ.

























Khmer script

The Khmer script was one of the earliest writing systems used in Southeast Asia, first appearing in the 7th century CE. It is an abugida (alphasyllabary) script used to write the Khmer language (the official language of Cambodia). It is also used to write Pāḷi in the Buddhist liturgy of Cambodia and Thailand. It was adapted from the Pallava script, a variant of the Grantha script descended from the Brāhmī script, which was used in southern India and South East Asia during the 5th and 6th centuries AD.

The oldest dated inscription in Khmer was found at Angkor Borei District in Takeo Province south of Phnom Penh and dates from 611. The Lao and Thai scripts are related to the Khmer script, but exact relationships are unknown. Some consider Lao to be a "sibling" to Khmer and Thai as a derived script, but with the rapid spread of Buddhism and Indian scripts into Southeast Asia the exact parentage of these scripts will likely remain uncertain.

The Khmer writing system makes use of 32 consonant akṣaras + their subscript forms, 8 vowels and 7 vowel diacritics in order to graphically represent the Pāḷi language. Each akṣara, with one exception, also has a subscript form. These may also be called "sub-akṣaras"; the Khmer name for these akṣara subscript forms is *cheung aksar*, meaning "foot of akṣara". Most subscript akṣaras resemble the corresponding akṣara symbol, but in a smaller and possibly simplified form, although in a few cases there is no obvious resemblance.

Subscript akṣaras are written directly below other akṣaras, although the subscript form for the akṣara **ra** appears to the left, while a few others have ascending elements which appear to the right. Subscripts are used in writing consonant clusters (consonants pronounced consecutively in a word with no vowel sound between them). Clusters in Khmer normally consist of two consonants, although occasionally in the middle of a word there will be three. The first consonant in a cluster is written using the main consonant symbol, with the second (and third, if present) attached to it in subscript form. Below there are some examples of such clusters:

ka + ka = kka	 +  = 	ka + ra = kra	 +  = 
ma + ma = mma	 +  = 	ma + pa = mpa	 +  = 
sa + sa = ssa	 +  = 	sa + ya = syā	 +  = 
ḍa + ḍha = ḍḍha	 +  = 	ka + la = kla	 +  = 

Several styles of Khmer writing are used for varying purposes. A couple of them are:

- **Āksâr khâm**, which is a style used in Pali palm-leaf manuscripts. It is characterized by sharper serifs and angles and retainment of some antique characteristics; notably in the akṣara **kâ**. This style is also for yantra tattoos and yantras on cloth, paper, or engravings on brass plates in Cambodia as well as in Thailand.
- **Āksâr mul**, a calligraphical style similar to âksâr khâm as it also retains some characters reminiscent of antique Khmer script. Its name in Khmer, lit. 'round script', refers to the bold and thick lettering style. It is used for titles and headings in Cambodian documents, books, or currency, on shop signs or banners. It is also used to emphasize royal names or other important nouns with the surrounding text in a different style.

Khmer script & all akṣara combinations for Pāḷi

vowels & vowel diacritics

អ	អា	ឺ	ឺរ	ឬ	ឬរ	េ	ោ
a	ā	i	ī	u	ū	e	o
	ា	ិ	ិរ	ុ	ុរ	េ	ោ
	ā	i	ī	u	ū	e	o

akṣaras (main + subscript form)

ក	កា	ខ	ខា	ក	កា	ឃ	ឃា	ង	ងា
ca	ca	ja	ja	ga	ga	gha	gha	ṇa	ṇa
ត	តា	ជ	ជា	ឃ	ឃា	ឃ	ឃា	ឃ	ឃា
ta	ta	cha	cha	ja	ja	jha	jha	ṇa	ṇa
ត	តា	ត	តា	ត	តា	ត	តា	ត	តា
ta	ta	tha	tha	da	da	dha	dha	na	na
ប	បា	ផ	ផា	ប	បា	ប	បា	ប	បា
pa	pa	pha	pha	ba	ba	bha	bha	ma	ma
យ	យា	រ	រា	ល	លា	ឡ	ឡា	វ	វា
ya	ya	ra	ra	la	la	none	none	va	va
ស	សា	ហ	ហា						
sa	sa	ha	ha						

Numerals

០	១	២	៣	៤	៥	៦	៧	៨	៩
0	1	2	3	4	5	6	7	8	9

	a	ā	i	ī	u	ū	e	o
k	က	ကာ	ကိ	ကီ	ကု	ကူ	ကေ	ကော
kh	စ	စာ	စိ	စီ	စု	စူ	စေ	စော
g	ဂ	ဂာ	ဂိ	ဂီ	ဂု	ဂူ	ဂေ	ဂော
gh	ဃ	ဃာ	ဃိ	ဃီ	ဃု	ဃူ	ဃေ	ဃော
ṇ	ဋ	ဋာ	ဋိ	ဋီ	ဋု	ဋူ	ဋေ	ဋော
c	ဠ	ဠာ	ဠိ	ဠီ	ဠု	ဠူ	ဠေ	ဠော
ch	ည	ညာ	ညိ	ညီ	ညု	ညူ	ညေ	ညော
j	ဉ	ဉာ	ဉိ	ဉီ	ဉု	ဉူ	ဉေ	ဉော
jh	ဍ	ဍာ	ဍိ	ဍီ	ဍု	ဍူ	ဍေ	ဍော
ñ	ဏ	ဏာ	ဏိ	ဏီ	ဏု	ဏူ	ဏေ	ဏော
t	တ	တာ	တိ	တီ	တု	တူ	တေ	တော
th	တ	တာ	တိ	တီ	တု	တူ	တေ	တော
d	ဓ	ဓာ	ဓိ	ဓီ	ဓု	ဓူ	ဓေ	ဓော
dh	ဣ	ဣာ	ဣိ	ဣီ	ဣု	ဣူ	ဣေ	ဣော
ṇ	ဥ	ဥာ	ဥိ	ဦ	ဥု	ဥူ	ဥေ	ဥော
t	က	ကာ	ကိ	ကီ	ကု	ကူ	ကေ	ကော
th	စ	စာ	စိ	စီ	စု	စူ	စေ	စော

	a	ā	i	ī	u	ū	e	o
d	ឆ	ចា	ឆិ	ឆី	ចុ	ចូ	ទេ	ទោ
dh	ជ	ជា	ជិ	ជី	ជុ	ជូ	ដេ	ដោ
n	ន	នា	និ	នី	នុ	នូ	នេ	នោ
p	ប	បា	បិ	បី	បុ	បូ	បេ	បោ
ph	ផ	ផា	ផិ	ផី	ផុ	ផូ	ផេ	ផោ
b	ព	ពា	ពិ	ពី	ពុ	ពូ	ពេ	ពោ
bh	ភ	ភា	ភិ	ភី	ភុ	ភូ	ភេ	ភោ
m	ម	មា	មិ	មី	មុ	មូ	មេ	មោ
y	យ	យា	យិ	យី	យុ	យូ	យេ	យោ
r	រ	រា	រិ	រី	រុ	រូ	រេ	រោ
l	ល	លា	លិ	លី	លុ	លូ	លេ	លោ
!	ឡ	ឡា	ឡិ	ឡី	ឡុ	ឡូ	ឡេ	ឡោ
v	វ	វា	វិ	វី	វុ	វូ	វេ	វោ
s	ស	សា	សិ	សី	សុ	សូ	សេ	សោ
h	ហ	ហា	ហិ	ហី	ហុ	ហូ	ហេ	ហោ

	a	ā	i	ī	u	ū	e	o
kk	က	က	က	က	က	က	က	က
kkh	က	က	က	က	က	က	က	က
gg	ဂ	ဂ	ဂ	ဂ	ဂ	ဂ	ဂ	ဂ
ggh	ဂ	ဂ	ဂ	ဂ	ဂ	ဂ	ဂ	ဂ
nn̄	င	င	င	င	င	င	င	င
cc	စ	စ	စ	စ	စ	စ	စ	စ
cch	စ	စ	စ	စ	စ	စ	စ	စ
jj	ည	ည	ည	ည	ည	ည	ည	ည
jjh	ည	ည	ည	ည	ည	ည	ည	ည
nn̄	ဒ	ဒ	ဒ	ဒ	ဒ	ဒ	ဒ	ဒ
tt	တ	တ	တ	တ	တ	တ	တ	တ
tth	တ	တ	တ	တ	တ	တ	တ	တ
dd	လ	လ	လ	လ	လ	လ	လ	လ
ddh	လ	လ	လ	လ	လ	လ	လ	လ
nn̄	ဒ	ဒ	ဒ	ဒ	ဒ	ဒ	ဒ	ဒ
tt	တ	တ	တ	တ	တ	တ	တ	တ
tth	တ	တ	တ	တ	တ	တ	တ	တ

	a	ā	i	ī	u	ū	e	o
dd	တော	တော	တော	တော	တော	တော	တော	တော
ddh	တော	တော	တော	တော	တော	တော	တော	တော
nn	တော	တော	တော	တော	တော	တော	တော	တော
pp	တော	တော	တော	တော	တော	တော	တော	တော
pph	တော	တော	တော	တော	တော	တော	တော	တော
bb	တော	တော	တော	တော	တော	တော	တော	တော
bbh	တော	တော	တော	တော	တော	တော	တော	တော
mm	တော	တော	တော	တော	တော	တော	တော	တော
yy	တော	တော	တော	တော	တော	တော	တော	တော
ll	တော	တော	တော	တော	တော	တော	တော	တော
ss	တော	တော	တော	တော	တော	တော	တော	တော

	a	ā	i	ī	u	ū	e	o
ky	ကျ	ကျ	ကျိ	ကျိ	ကျု	ကျု	ကျေ	ကျေ
kr	ကြ	ကြ	ကြိ	ကြိ	ကြု	ကြု	ကြေ	ကြေ
kl	က	က	ကိ	ကိ	ကု	ကု	ကေ	ကေ
kv	က	က	ကိ	ကိ	ကု	ကု	ကေ	ကေ
khy	လိ	လိ	လိ	လိ	လု	လု	လေ	လေ
khv	လိ	လိ	လိ	လိ	လု	လု	လေ	လေ
gy	ဂျ	ဂျ	ဂျိ	ဂျိ	ဂျု	ဂျု	ဂျေ	ဂျေ
gr	ဂြ	ဂြ	ဂြိ	ဂြိ	ဂြု	ဂြု	ဂြေ	ဂြေ
gv	ဂ	ဂ	ဂိ	ဂိ	ဂု	ဂု	ဂေ	ဂေ
ñk	ဃ	ဃ	ဃိ	ဃိ	ဃု	ဃု	ဃေ	ဃေ
ñkh	ဃ	ဃ	ဃိ	ဃိ	ဃု	ဃု	ဃေ	ဃေ
ñkhy	ဃ	ဃ	ဃိ	ဃိ	ဃု	ဃု	ဃေ	ဃေ
ñg	ဃ	ဃ	ဃိ	ဃိ	ဃု	ဃု	ဃေ	ဃေ
ñgh	ဃ	ဃ	ဃိ	ဃိ	ဃု	ဃု	ဃေ	ဃေ
ñh	ဏ	ဏ	ဏိ	ဏိ	ဏု	ဏု	ဏေ	ဏေ
ñc	ဏ	ဏ	ဏိ	ဏိ	ဏု	ဏု	ဏေ	ဏေ
ñch	ဏ	ဏ	ဏိ	ဏိ	ဏု	ဏု	ဏေ	ဏေ

	a	ā	i	ī	u	ū	e	o
ñj	ဣ	ဣာ	ဣိ	ဣီ	ဣု	ဣူ	ဣေ	ဣော
ñjh	ဣ့	ဣာ့	ဣိ့	ဣီ့	ဣု့	ဣူ့	ဣေ့	ဣော့
ñt	ဣဒ်	ဣာဒ်	ဣိဒ်	ဣီဒ်	ဣုဒ်	ဣူဒ်	ဣေဒ်	ဣောဒ်
ñth	ဣဒ်	ဣာဒ်	ဣိဒ်	ဣီဒ်	ဣုဒ်	ဣူဒ်	ဣေဒ်	ဣောဒ်
ñd	ဣဒ်	ဣာဒ်	ဣိဒ်	ဣီဒ်	ဣုဒ်	ဣူဒ်	ဣေဒ်	ဣောဒ်
ñy	ဣျ်	ဣာျ်	ဣိျ်	ဣီျ်	ဣုျ်	ဣူျ်	ဣေျ်	ဣောျ်
ñh	ဣဒ်	ဣာဒ်	ဣိဒ်	ဣီဒ်	ဣုဒ်	ဣူဒ်	ဣေဒ်	ဣောဒ်
ty	ဣျ်	ဣာျ်	ဣိျ်	ဣီျ်	ဣုျ်	ဣူျ်	ဣေျ်	ဣောျ်
tr	ဣြ်	ဣာြ်	ဣိြ်	ဣီြ်	ဣုြ်	ဣူြ်	ဣေြ်	ဣောြ်
tv	ဣဝ်	ဣာဝ်	ဣိဝ်	ဣီဝ်	ဣုဝ်	ဣူဝ်	ဣေဝ်	ဣောဝ်
dm	ဣဒ်	ဣာဒ်	ဣိဒ်	ဣီဒ်	ဣုဒ်	ဣူဒ်	ဣေဒ်	ဣောဒ်
dy	ဣဒ်	ဣာဒ်	ဣိဒ်	ဣီဒ်	ဣုဒ်	ဣူဒ်	ဣေဒ်	ဣောဒ်
dv	ဣဝ်	ဣာဝ်	ဣိဝ်	ဣီဝ်	ဣုဝ်	ဣူဝ်	ဣေဝ်	ဣောဝ်
dr	ဣြ်	ဣာြ်	ဣိြ်	ဣီြ်	ဣုြ်	ဣူြ်	ဣေြ်	ဣောြ်
dhy	ဣျ်	ဣာျ်	ဣိျ်	ဣီျ်	ဣုျ်	ဣူျ်	ဣေျ်	ဣောျ်
dhv	ဣဝ်	ဣာဝ်	ဣိဝ်	ဣီဝ်	ဣုဝ်	ဣူဝ်	ဣေဝ်	ဣောဝ်
nt	ဣန	ဣာန	ဣိန	ဣီန	ဣုန	ဣူန	ဣေန	ဣောန

	a	ā	i	ī	u	ū	e	o
ntv	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ
nth	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ
nd	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ
ndr	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ
ndh	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ
ny	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ
nv	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ
nh	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ
py	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ
pl	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ
by	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ
br	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ
mp	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ
mph	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ
mb	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ
mbh	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ
my	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ	ṇṭṭ

	a	ā	i	ī	u	ū	e	o
mh	ម្ម	ម្មា	មិ	មិ	ម្ម	ម្ម	មេ	មោ
vy	វ្យ	វ្យា	វិ	វិ	វ្យ	វ្យ	វេ	វោ
yh	យ្យ	យ្យា	យិ	យិ	យ្យ	យ្យ	យេ	យោ
ly	ល្យ	ល្យា	លិ	លិ	ល្យ	ល្យ	លេ	លោ
lh	ល្អ	ល្អា	លិ	លិ	ល្អ	ល្អ	លេ	លោ
vh	វ្ម	វ្មា	វិ	វិ	វ្ម	វ្ម	វេ	វោ
st	ស្ម	ស្មា	សិ	សិ	ស្ម	ស្ម	សេ	សោ
str	ស្រ្ម	ស្រ្មា	ស្រិ	ស្រិ	ស្រ្ម	ស្រ្ម	ស្រេ	ស្រោ
sn	ស្ម	ស្មា	សិ	សិ	ស្ម	ស្ម	សេ	សោ
sy	ស្យ	ស្យា	សិ	សិ	ស្យ	ស្យ	សេ	សោ
sm	ស្ម	ស្មា	សិ	សិ	ស្ម	ស្ម	សេ	សោ
sv	ស្ម	ស្មា	សិ	សិ	ស្ម	ស្ម	សេ	សោ
hm	ហ្ម	ហ្មា	ហិ	ហិ	ហ្ម	ហ្ម	ហេ	ហោ
hy	ហ្យ	ហ្យា	ហិ	ហិ	ហ្យ	ហ្យ	ហេ	ហោ
hv	ហ្ម	ហ្មា	ហិ	ហិ	ហ្ម	ហ្ម	ហេ	ហោ
lh	ឆ្ម	ឆ្មា	ឆិ	ឆិ	ឆ្ម	ឆ្ម	ឆេ	ឆោ

សុត្តន្តបិដកេ ទីយនិកាយសូ

បឋមោ ភាគោ

សីលកូនវិគ្គោ

ឧមោ ឥស្ស កកវតោ អរហតោ សម្មាសម្ពុទ្ធសូ ។

ព្រហ្មជាលសុត្តំ បឋមំ

(១) ឯវុទ្ធេ សុត្តំ ។ ឯកំ សមយំ កកវា អន្តរា
ច រាជគហំ អន្តរា ច ឆាជ្ឈន្តំ អន្តរាធមត្តប្បដិបន្នោ
ហោតិ មហតា ភិក្ខុសង្ឃេន សង្ឃំ មព្ភាមត្តេហិ
ភិក្ខុសតេហិ ។ សុប្បិយោបិ ទោ បរិព្វាជនោ អន្តរា
ច រាជគហំ អន្តរា ច ឆាជ្ឈន្តំ អន្តរាធមត្តប្បដិបន្នោ
ហោតិ សង្ឃំ អន្តរាសំបា ព្រហ្មនត្តេន មាណវេន ។
តត្រេ សុខំ សុប្បិយោ បរិព្វាជនោ អនេកបរិយាយេន

ជម្ពូទីបេ កិរ បុព្វេ បាដលិបុត្តនគរេ សត្តាសីតិកោដិនិហិតជនំ
ឯកំ សេដ្ឋិកុលំ អហោសិ, តស្ស បន សេដ្ឋិនោ ឯកាយេវ ជីតា
អហោសិ នាមេន ពុទ្ធនិនាម, តស្សា សត្តវស្សិកកាលេ
មាតាបិតរោ កាលមកំសុ, តស្សី កុលេ សព្វំ សាបតេយ្យំ តស្សាយេវ
អហោសិ. សា កិរ អភិរូបា បាសាទិកា បរមាយ វណ្ណបោក្ខវតាយ
សមន្មាគតា ទេវច្ឆរបដិភាគា បិយាច អហោសិ មនាបា, សន្ធា
បសន្នា រតនត្ថយមាមិកា បដិវសតិ, តស្សី បន នគរេ
សេដ្ឋិសេនាបតិ-ឧបរាជានុយោ តំ អត្តនោ បាទបរិកត្តំ
កាមយមាសា មនុស្សេ បេសេសុំ បណ្ណាការេហិ សន្និ, សា តំ សុត្វា
ចិន្តេសិ, មយ្ហំ មាតាបិតរោ សព្វំ វិភវំ បហាយ មតា, មយានបិ តថា
អគន្តព្វំ, កី មេ បតិកុលេន, កេវលំ វិត្តវិនាសាយ ភវតិ, មយា
បន្តេ'តមំ ជនំ ពុទ្ធសាសនេ-យេវ និទហិតុំ វដ្តតីតិ ចិន្តេសិ, ចិន្តេត្វា
ច បន តេសំ ន មយ្ហំ បតិកុលេនត្ថោតិ បដិក្ខិបិ. សា តតោ
បង្គាយ មហានានំ បវត្តេន្តី សមណព្រហ្មណេ សន្តប្បេសិ.

អថាបរភាគេ ឯកោ អស្សវាណិជកោ អស្ស-វាណិជ្ជាយ បុព្វន្តាបរន្តំ
គច្ឆន្តោ អាគម្ម ឥមស្សី គេហេ និវាសំ គណ្ឌិ, អថ សោ វាណិជោ តំ
ទិស្វា ជិតុសិនេហំ បតិជ្ជាបេត្វា គន្ធមាលវត្ថាលង្ការទីហិ តស្សា
ឧបការកោ ហុត្វា គមនកាលេ អម្ព ឯតេសុ អស្សេសុ តវ រុច្ឆនកំ
អស្សំ គណ្ហាហិតិ អាហ, សាបិ អស្សេ ឱលោកេត្វា ឯកំ សិន្ធរំបោតកំ
ទិស្វា ឯតំ មេ ទេហិតិ អាហ, វាណិជោ អម្ព ឯសោ សិន្ធរំបោតកោ,
អប្បមត្តា ហុត្វា បដិជគ្គាហិតិ វត្វា តំ បដិបាទេត្វា អគមាសិ,
សាបិ តំ បដិជគ្គមាសា អាកាសគាមិការំ ញត្វា សម្មា បដិជគ្គន្តី ឯវំ
ចិន្តេសិ, បុញ្ញករណស្ស មេ សហាយោ លទ្ធាតិ, អគតបុញ្ញាច មេ
ភគវតោ សកលំ មារពលំ វិជមេត្វា ពុទ្ធភូតស្ស
ជយមហាពោធិភូមិ, យន្តនាហំ តត្ថ គន្ធា ភគវតោ
ជយមហាពោធិ វន្តេយ្យន្តី ចិន្តេត្វា ពហុ រជតសុវណ្ណមាលានុយោ
ការាបេត្វា ឯកទិវសំ អស្សមភិរុយ្ហ អាកាសេន គន្ធា ពោធិមាលកេ

បុត្រា អាគច្ឆន្ត-អយ្យា សុវណ្ណមាលា បូជេតុំតិ ឧគ្យោសេសិ.
តេនេត្ថៈ.

យតោ បដ្ឋាយហំ ពុទ្ធ, សាសនេ សុទ្ធមានសា;
បសន្នា តេន សច្ចេន, មមានុគ្គហពុទ្ធិយា.

អាគច្ឆន្ត នមស្សន្ត, ពោធិ បូជេន្ត សាធុកំ;
សោណ្ណមាលាហិ សម្ពុទ្ធ, បុត្រា អរិយសាវកា.

សុត្វា តំ វចនំ អយ្យា, ពហុ សីហន្យវាសិនោ;
អាគម្ម នភសា តត្ថ, វន្តីសុ ច មហីសុ ចាតិ.

តតោ-ប្បភុតិ សា កុមារិកា ពុទ្ធសាសនេ អតីវ បសន្នា និច្ចមេវ
អស្សមភិរុយ្ហ អាគន្ធា អរិយេហិ សន្ធិ មហាពោធិ សុវណ្ណមាលាហិ
បូជេត្វា គច្ឆតិ, អថ បាដលិបុត្តនគរោបវនេ វនចរា តស្សា អភិណ្ឌំ
គច្ឆន្តិយា ច អាគច្ឆន្តិយា ច រូបសម្បត្តិ ទិស្វា រញ្ជោ កថេសុ.
មហារាជ ឯវុបា កុមារិកា អស្ស មភិរុយ្ហអាគន្ធា និពន្ធំ វន្តីត្វា
គច្ឆតិ. ទេវស្សានុប្បា អគ្គមហេសី ភវិតុន្តិ.

រាជា តំ សុត្វា "តេន ហិ ភនេ គណ្ឌថ នំ កុមារី មម អគ្គមហេសី
ករោមី" តិ, បុរិសេ បយោជេសិ.

តេន បយុត្តា បុរិសា ពោធិ-បូជំ កត្វា អាគច្ឆន្តី គណ្ណាមានតិ តត្ថ
និលីនា គហណ-សង្ឃា អដ្ឋំសុ. តទា សា កុមារិកា អស្សមភិរុយ្ហ
មហា-ពោធិមណ្ឌំ គន្ធា វិតរាគេហិ សន្ធិ បុប្ផបូជំ កត្វា វន្តីត្វា និវត្តិ.
អថ តេសុ ឯកោ ធម្មវត្តិតត្ថេរោ នាម តស្សា ឯវនមាហៈ "ភគិនិ,
ត្វំ អន្តរាមគ្គេ ចោរា គណ្ឌិតុកាមា បិតា. អសុខដ្ឋានំ បត្វា
អប្បមត្តា សីលំ គច្ឆា" តិ.

សា បិ គច្ឆន្តី តំ ឋានំ បត្វា ចោរេហិ អនុពន្ធិតា អស្សស្ស បណ្ឌិយា
សញ្ញំ ទត្វា បក្កមិ. ចោរា បច្ឆតោ បច្ឆតោ អនុពន្ធិសុ. អស្សោ វេគំ
ជនេត្វា អាកាសនមុល្លន្សិ. កុមារិកា វេគំ សន្នាវេគំ អសក្កោន្តី
អស្សស្ស បិដ្ឋិតោ បរិគិលិច្ឆា បតន្តី - មយា កត្វបការំ សរ បុត្តាតិ
អាហ. សោ បតន្តី ទិស្វា វេគេន គន្ធា បិដ្ឋិយំ និសិទាបេត្វា
អាកាសតោ នេត្វា សកដ្ឋានេ យេវ បតិដ្ឋាបេសិ. តស្មា:

តិរច្ឆានគតា បេរំ, សរន្តា ឧបការកំ;
ន ជហន្តីតិ មន្ទាន, កតញ្ញ ហោន្ត បាណិនោតិ.

តតោ សា កុមារិកា សត្តា សីតិកោដិជនំ ពុទ្ធសាសនេ យេវ វបិច្ឆា
យាវជីវំ សីលំ រក្ខិត្វា ឧបោសថកម្មំ កត្វា តតោ ចុតា សុត្ត ប្បពុទ្ធោ
វិយ ទេវលោកេ និព្ពត្តីតិ.

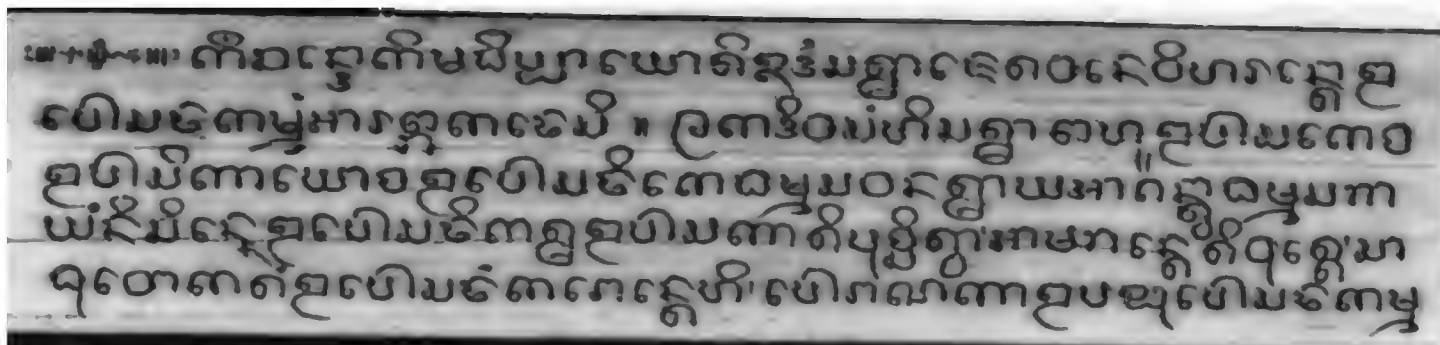
អតិកុណវយា ភោ មាតុតាមាបិ ឯវំ,
វិវិជកុសលកម្មំ កត្វា សគ្គំ វជន្តិ;
កុសលផលមហន្តំ មញ្ញមានា ភវន្តា,
ភវថ កថ មុបេក្ខា ទានមានាទិកម្មេ.

Tham/Lanna script

The Tai Tham script (the word *Tham* meaning "Dhamma"), also known as the Lanna script or Tua Mueang, is nowadays used for three living languages: Northern Thai, Tai Lü and Khün. In addition, the Lanna script is used for Lao Tham (or old Lao) and other dialect variants in Buddhist palm leaves and notebooks. Lanna, which literally means "one million (lān) rice fields (nā)," was once an independent kingdom, located in what is now the northern part of Thailand. During the reign of King Taksin of Thonburi (1768-82), it became the "Pra-tes-sa-rāt" of Siam. Later, its power was lessened and ultimately it was shorn of all rights to rule itself. Finally, Lanna was annexed as a part of Siam, which itself was later renamed as Thailand.

The Tham Script is the one of the two official writing systems used in Lao P.D.R. (Laos). The so called "laic" Lao script used by population for administration and everyday life. The second one, Lao Tham Script, had been used to write Buddhist Texts. Contrary to the "laic" Lao Script which is now quite well computerized (numerous fonts, text input software, Unicode area), the Tham script seems to have been forsaken by modern technologies (typewriters and computers). The linguistic reason is that the Tham Script is a complex script, never really codified, that allows many variant forms. Furthermore, it has the particularity to be used to write two different languages, Pāḷi (language of Theravada Buddhism) and Lao, with different rules and specific characters for each of these languages. The sociological reasons have several aspects. First of all, the Tham script is not well known among the Lao population: mainly high level Monks and few Scholars can read and write Tham. Secondly, the religious function of the Tham script makes it more than a simple language transcription system. This means that possibilities offered by text typing systems (mechanical typewriters and later software) were a long time insufficient for the use of the Tham Script in Laos. Another explanation is, last but not least, that Tham began to be obsolete since the influence of Thai Buddhism reform came deeper into Laos in the first decades of the twentieth century. Lao scholars like Maha Sila Viravong, who studied in pagodas in Thailand (especially a few years in Bangkok), were attached to Pāḷi canonical texts from Ceylon and strongly resistant to non-orthodox practice as the use of akṣaras of the laic lao script. That ended in the Lao script reform by the Buddhist Institute in adding missing characters to write Pāḷi in the laic Lao, so the Tham was not useful anymore considering Pāḷi transcription.

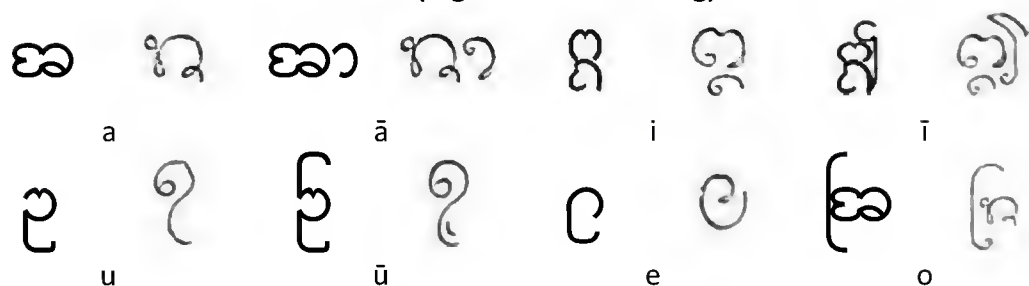
The Tham script shows a strong similarity to the Burmese and also to the Mon script used in inscriptions in the ancient Mon kingdom of Haripuñjaya (present-day Lamphun Province of Northern Thailand), dating from the 13th century. The oldest dated document using the Tham script, from 1376 AD, is a bilingual inscription on a gold folio discovered in Sukhothai, containing one line of Pāḷi language, while the vernacular is in Sukhothai Siamese language and script. The Tham script was adapted for the writing of vernacular languages not later than the 15th century, most probably in Chiang Mai, from where it spread to neighbouring Tai-Lao kingdoms. The oldest known dated manuscript using Tham script for a monolingual Pāḷi manuscript is a copy of *Tiṃsati nipāta*, a section of the *Jātaka-aṭṭhakathā-vaṇṇanā*. The manuscript was copied in 1471 AD, and it is kept at Wat Lai Hin, Amphoe Ko Kha, Lampang Province, in Northern Thailand.



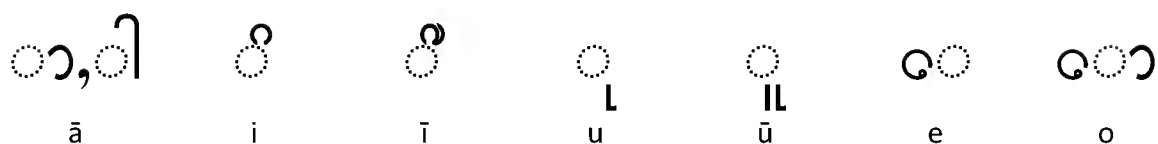
First lines of the Pāḷi *Tiṃsati Nipāta* in Tham script

Contemporary Tham/Lanna script for Pāli

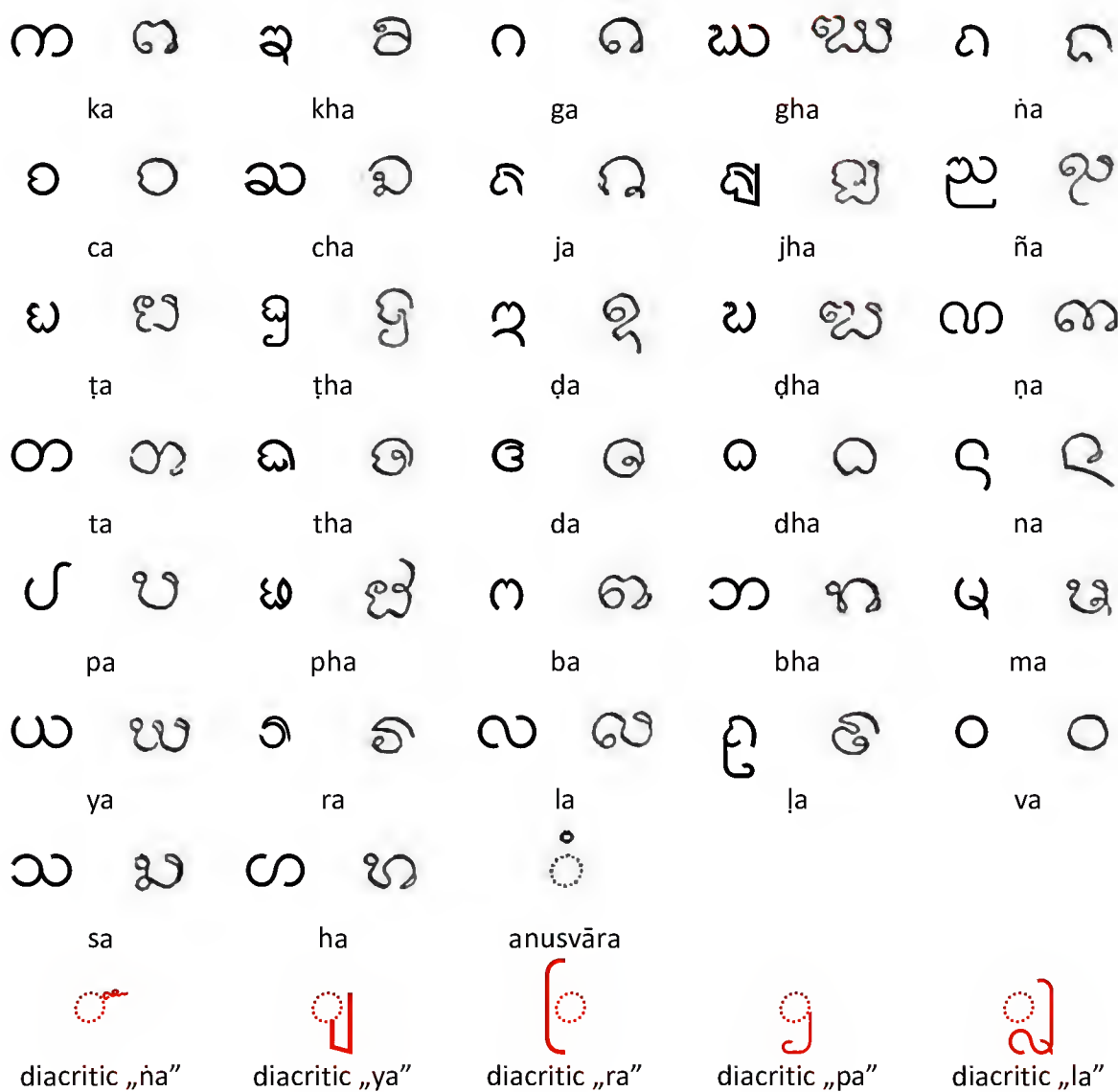
vowels (digital & handwriting)



Vowel diacritics



akṣaras (regular & handwriting) + diacritics



ဝေဒဇ္ဇာဓကေ တေဝိဇ္ဇာဓကော

ဝိယုတ္တန္တိ ဝိယုတ္တမိတိ၊ နာကံ နုဟောသိ ခါကာ
ဇာတိ ဝုသိတံ ခြာဟုဝနိယံ တတံ တဒကိယံ နုပဒံ
ဗုတ္တတ္တာယာတိ နန္တုဇ္ဇာသိ၊ နုယံ ခော မေ ခြာ
ဟုက နန္တိယာ ပတ္တိမေ ယာမေ တတိယာ ဝိဇ္ဇာ
ကုသိဂတာ နုဝိဇ္ဇာ ဝိဟတာ ဝိဇ္ဇာ ဥပ္ပဗု တမေ
ဝိဟာတော နုလောကော ဥပ္ပဗု ယဘာတံ နုပ္ပဗု
ဇ္ဇာသိ နုတပိဗု ပဟိတဇ္ဇာသိ ဝိဟာတော၊
နုယံ ခော မေ ခြာဟုက တတိယာ နုနိဋ္ဌိဝိ
နုဟောသိ ဗုတ္တုဗုတ္တပကဿဝ နုကုကောသဗ္ဗာတိ၊

၆- ငဝံ ဝုတ္တ ဝေဒဇ္ဇာ ခြာဟုကော နဂဝန္တံ
ငတဝေဝေဝ ခြာဟု ကဝံ ကောတမေ ခြာဟု ကဝံ
ကောတမေ နုနိဋ္ဌိ ကော ကောတမေ နုနိဋ္ဌိ
ကော ကောတမေ သေဗ္ဗာဘာပိ ကော ကောတမေ
နိဋ္ဌိသိတံ ဝာ ဥပ္ပဗုဗ္ဗာယ ပမိဗ္ဗန္တံ ဝာ ဝိဝေဗ္ဗာ
မုဗ္ဗာသဝာ မုဗ္ဗံ နုဘိဗ္ဗာယ နုဗ္ဗာကော ဝာ

၁- ဝိယုတ္တန္တိပိ ဟေဗ္ဗာ ၊

Lao Script

The Lao script, or Akson Lao, is the primary script used to write the Lao language and other minority languages in Laos. It was also used to write the Isan language, but was replaced by the Thai script. It has 27 consonants, 7 consonantal ligatures, 33 vowels, and 4 tone marks. The alphabet was adapted from the Khmer script, which itself was derived from the Pallava script, a variant of the Grantha alphabet descended from the Brāhmī script, which was used in southern India and South East Asia during the 5th and 6th centuries AD. Akson Lao is a sister writing system to the Thai script, with which it shares many similarities and roots. However, Lao has fewer characters and is formed in a more curvilinear fashion than Thai.

Lao is traditionally written from left to right. It is considered an abugida, in which the implied vowel **a** is unwrittenly present together with each consonant sound. However, due to spelling reforms by the communist Lao People's Revolutionary Party, this is now less apparent. Despite this, most Lao outside of Laos, and many inside Laos, continue to write according to former spelling standards, so vernacular Lao functions as a pure abugida. Vowel diacritics can be written above, below, in front of, or behind consonants, with some vowel combinations written before, over and after. Spaces for separating words and punctuation were traditionally not used, but a space is used and functions in place of a comma or period.

The Lao script was slowly standardized in the Mekong River valley after the various Tai principalities of the region were merged under Lan Xang in the 14th century. This script, sometimes known as Tai Noi, has changed little since its inception and continued use in the Lao-speaking regions of modern-day Laos and Isan. Conversely, the Thai alphabet continued to evolve, but the scripts still share similarities. Traditionally, only secular literature was written with the Lao alphabet. Religious literature was often written in Tham, a Mon-based script that is still used for the Northern Thai, Tai Lü and Khün languages. Mystical, magical, and some religious literature was written in a modified version of the Khmer alphabet.

However, gradually Tham began to be obsolete since the influence of Thai Buddhism reform came deeper into Laos in the first decades of the twentieth century. Lao scholars like Maha Sila Viravong, who studied in pagodas in Thailand (especially a few years in Bangkok), were attached to Pāḷi canonical texts from Ceylon and strongly resistant to non-orthodox practice as the use of akṣaras of the laic Lao script. That ended in the Lao script reform by the Buddhist Institute in adding missing characters to write Pāḷi in the laic Lao, so the Tham was not useful anymore considering Pāḷi transcription. Just like in the case of the Thai script, 32 consonant akṣaras and 8 vowels + 7 vowel diacritics are used to write Pāḷi in Lao.

Essentially, Thai and Lao are almost typographic variants of each other just as in the Javanese and Balinese scripts. The Lao and Thai alphabets share the same roots, but Lao has fewer characters and is written in a more curvilinear fashion than Thai. However this is less apparent today due to the communist party simplifying the spelling to be phonetic and omitting extra akṣaras used to write words of Pāḷi-Sanskrit origin. There is speculation that the Lao and Thai script both derive from a common script due to the great similarities between the scripts. When examining older forms of Thai scripts, many akṣaras are almost identical to the Lao alphabet and vice versa.

According to Article 89 of the 2003 Amended Constitution of the Lao People's Democratic Republic, the Lao alphabet, though originally used solely for transcribing the Lao language, is also used to write several minority languages. Some minority languages use separate writing systems; The Hmong have adopted the Latin Alphabet. An older version of the script was also used by the ethnic Lao of Thailand's Isan region before Isan was incorporated into Siam. Its use was banned and supplemented with the very similar Thai alphabet in 1871; however, the region remained culturally and politically distant until further government campaigns and integration into the Thai state were imposed in the 20th century.

Lao script for Pāḷi

Vowels

ອ	ອາ	ອິ	ອີ	ອຸ	ອູ	ເອ	ໂອ
a	ā	i	ī	u	ū	e	o

Vowel diacritics

າ	ິ	ີ	ຸ	ູ	ເ	ໂ
ā	i	ī	u	ū	e	o

Akṣaras

(regular Lao + **special for Pāḷi**)

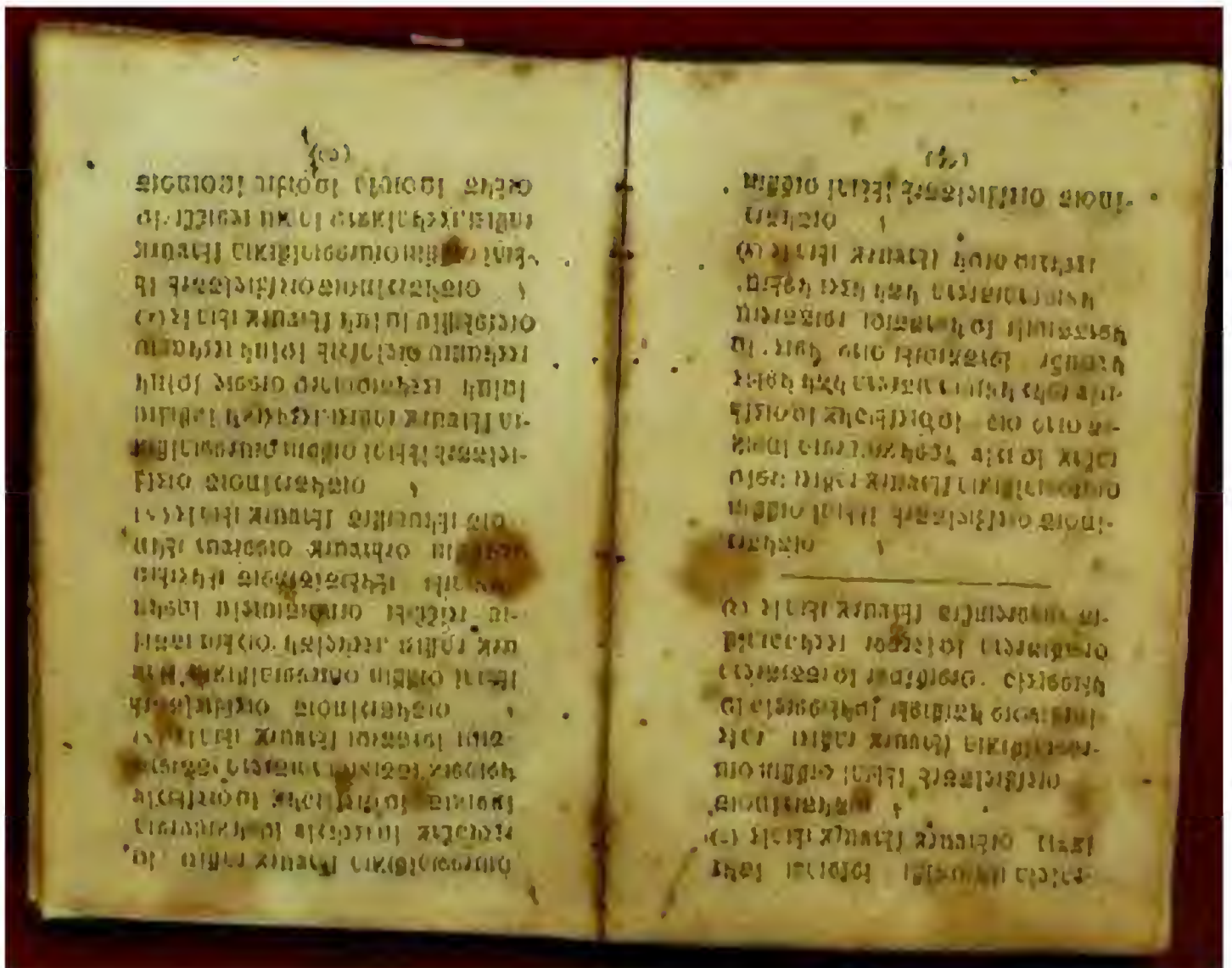
ກ	ຂ	ຄ	ຟ	ງ
ka	kha	ga	gha	ṇa
ຈ	ຊ	ຊ	ຊ	ຣ
ca	cha	ja	jha	ṇa
ຝ	ຖ	ທ	ຝ	ຖ
ṭa	ṭha	ḍa	ḍha	ṇa
ຕ	ຖ	ທ	ຜ	ນ
ta	tha	da	dha	na
ປ	ຜ	ພ	ກ	ມ
pa	pha	ba	bha	ma
ຢ	ຣ	ລ	ຣ	ວ
ya	ra	la	ḷa	va
ສ	ຫ	ໍ	ຸ	
sa	ha	anusvāra	virāma	

Ariyaka script

The Ariyaka alphabet was invented by King Mongkut Rama IV of Siam (1804-1868) as an alternative alphabet for Pāḷi. He considered the Khmer alphabet, which was commonly used to write Pāḷi, to be too complicated and decided to create an alphabet that was easier to use and more Western in appearance.

The King devised printed and handwritten versions of the alphabet, and because printing was not widespread at the time and missionaries controlled the printing houses, he set up his own printing house and published a number of books in Pāḷi using the Ariyaka alphabet in the hope that his alphabet would become the standard alphabet for Pāḷi. The first four texts, and as far as one can tell the only four, printed in Ariyaka script were the “Suat Mon Tua Ariyaka” (a small collection of liturgical and protective prayers), the Dhammapada, the Bhikkhu Pāṭimokkha and the Bhikkhunī Pāṭimokkha.

The ariyaka is a purely alphabetical script, the letters have no inherent vowel *a*, no diacritical marks are used to denote different vowel sounds or consonants in complex syllables, therefore each consonant and vowel have their own independent symbol as in the latin script.



Section of Bhikkhupatimokkha written in Ariyaka script

Thavasi, S.1-2428

tecciyasidri vidri
ngpmsuwa kichadistey

tecciyasidri vidri
tecciyasidri vidri

ysbammonibol chupibhio

Viggio,

bdry nizbl vutbizz zidher

viccjz vutbizz yaj tyuwyto

thavasiyuph vidriyutisph

thordph vutviggio vutbio,

yazzphno bio bumo vutbawo

blizbr, viggio nizbl yuzpjh

bioio pphob vutviggio, vobio

nasi yuz nizbl zioisiz

Mizbizhbbh zpybch vutbaw

Ariyaka script for Pāli

Vowels

᱁	᱂	᱃	᱄	᱅	᱆	᱇	᱈
a	ā	i	ī	u	ū	e	o

Consonants

᱉	᱊	ᱏ	᱒	᱓
k	kh	g	gh	ṅ
᱔	᱕	᱐	᱑	᱖
c	ch	j	jh	ñ
᱗	᱘	ᱚ	ᱛ	ᱟ
ṭ	ṭh	ḍ	ḍh	ṇ
ᱠ	ᱡ	ᱜ	ᱝ	ᱞ
t	th	d	dh	n
ᱢ	ᱣ	ᱟ	ᱠ	ᱡ
p	ph	b	bh	m
ᱤ	ᱥ	ᱠ	ᱡ	ᱢ
y	r	l	ṽ	v
ᱦ	ᱧ	ᱡ	ᱢ	ᱣ
s	h	anusvāra	comma	dot

Sample text

ʒᱤᱦᱤ ᱱᱤᱨᱤᱢᱤᱢᱤᱢᱤ ᱤᱢᱤᱢᱤᱢᱤ ᱤᱢᱤᱢᱤᱢᱤ;
 ʒᱤᱦᱤᱢᱤ ᱤᱢ ᱱᱤᱢᱤᱢᱤᱢᱤᱢᱤ ᱤᱢᱤᱢᱤ ᱤᱢ ᱤᱢᱤᱢᱤᱢᱤ;
 ᱤᱢᱤᱢᱤ ᱤᱢᱤ ᱤᱢᱤᱢᱤᱢᱤᱢᱤᱢᱤ ᱤᱢᱤᱢᱤᱢᱤ ᱤᱢᱤᱢᱤᱢᱤ ᱤᱢᱤᱢᱤᱢᱤ

Mano pubbaṅgamā dhammā, mano seṭṭhā manomayā;
 Manasā ce paduṭṭhena, bhāsatī vā karotī vā;
 Tato naṃ dukkham'anveti, cakkam'va vahato padaṃ.

LATIN	BRĀHMĪ	DEVAN.	SINH.	KHMER	THAI	LAO	BURMESE		THAM	
							square	regular	handw.	regular
a	𑀅	अ	අ	អ	อ	ອ	။	အ	အ	အ
ā	𑀆	आ	ආ	អា	อา	ອາ	။	အာ	အာ	အာ
i	𑀇	इ	ඉ	ឺ	อี	ອີ	။	အိ	အိ	အိ
ī	𑀈	ई	ඊ	ឺ	อี	ອີ	။	အိ	အိ	အိ
u	𑀉	उ	උ	ឺ	อุ	ອຸ	။	အု	အု	အု
ū	𑀊	ऊ	ඌ	ឺ	อุ	ອຸ	။	အු	အු	အු
e	𑀋	ए	එ	ឺ	เอ	ເອ	။	အေ	အေ	အေ
o	𑀌	ओ	ඔ	ឺ	โ	ໂ	။	အ໊	အ໊	အ໊
ka	𑀍	क	ක	ក	ก	ກ	။	အက	အက	အက
kha	𑀎	ख	ඛ	ក	ข	ຂ	။	အခ	အခ	အခ
ga	𑀏	ग	ග	ក	ก	ກ	။	အဂ	အဂ	အဂ
gha	𑀐	घ	ඝ	យ	ง	ຸ	။	အග	အග	အග
ña	𑀑	ङ	ඳ	ង	ง	ງ	။	အඟ	အඟ	အඟ
ca	𑀒	च	ච	ច	จ	ຈ	။	အච	အච	အච
cha	𑀓	छ	ඡ	ជ	ฉ	ື	။	အඡ	အඡ	အඡ
ja	𑀔	ज	ජ	ជ	จ	ຈ	။	အජ	အජ	အජ
jha	𑀕	झ	ඣ	ឈ	ฉ	ຸ	။	အඣ	အඣ	အඣ
ña	𑀖	ञ	ඤ	ញ	ญ	ຍ	။	အඥ	အඥ	အඥ
ṭa	𑀗	ट	ට	ដ	ฏ	ູ	။	အඨ	အඨ	အඨ
ṭha	𑀘	ठ	ඨ	ථ	ฐ	ູ	။	အඨ	အඨ	အඨ

LATIN	BRĀHMĪ	DEVAN.	SINH.	KHMER	THAI	LAO	BURMESE		THAM	
							square	regular	handw.	regular
ḍa	ᳵ	ड	ඩ	ຂ	ฌ	ຮ	၎	၃	၃	၃
ḍha	ᳶ	ढ	ඨ	ฌ	ฌ	ฌ	ဃ	ဃ	ဃ	ဃ
ṇa	᳑	ण	ණ	ណ	ณ	ນ	န	န	န	န
ta	᳚	त	ත	ត	ต	ຕ	တ	တ	တ	တ
tha	᳛	थ	ථ	ថ	ถ	ຖ	ထ	ထ	ထ	ထ
da	᳜	द	ද	ဒ	ด	ບ	တ	ဒ	ဒ	ဒ
dha	᳝	ध	ධ	ធ	ธ	ဆ	ထ	ဝ	ဝ	ဝ
na	᳞	न	න	ន	น	ນ	န	န	န	န
pa	᳟	प	ප	ប	ป	ປ	ပ	ပ	ပ	ပ
pha	᳠	फ	ඵ	ផ	ผ	ຜ	ပ	ဖ	ဗ	မ
ba	᳡	ब	බ	ប	บ	ພ	မ	ဝ	ဝ	ဝ
bha	᳢	भ	භ	ភ	ภ	ກ	ກ	ဘ	ဘ	ဘ
ma	᳣	म	ම	ម	ม	ມ	မ	မ	မ	မ
ya	᳤	य	ය	យ	ย	ຢ	ယ	ယ	ယ	ယ
ra	᳥	र	ර	រ	ร	ຣ	ຣ	ရ	ရ	ရ
la	᳦	ल	ල	ល	ล	ລ	လ	လ	လ	လ
ḷa	none	ळ	ළ	ឡ	ฬ	ຸ	ຸ	ຸ	ຸ	ຸ
va	᳧	व	ව	វ	ว	ວ	ວ	ဝ	ဝ	ဝ
sa	᳨	स	ස	ស	ส	ສ	မ	သ	သ	သ
ha	ᳩ	ह	හ	ហ	ห	ຫ	ဟ	ဟ	ဟ	ဟ

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